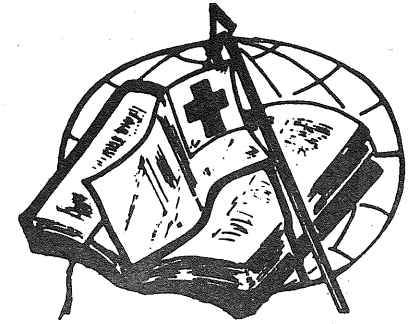


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Fundamental Baptist Fellowship



Information Bulletin

G. Archer Weniger, D.D., President
Chester J. McCullough, D.D., Treasurer

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Volume 12

January - February 1967

Number 1

F E L L O W S H I P A D O P T S N E W N A M E

The board of directors in regular mid-winter session at Chicago voted to change the name of the Fellowship to Fundamental Baptist Fellowship, dropping the word "Conservative." In its earliest years having been known as the Fundamental-ist Fellowship, and later yielding to the growing popularity of the "capital C" Conservative connotation with the ground swell of the Conservative Baptist movement, the Fellowship now takes what the directors trust may prove to be not only a denominative but also a descriptive name.

Let it be recalled that the Fundamental Baptist Fellowship is not what people other than Baptists would call a denomination, nor is it denominational. It is committed to the truth of the Word of God, and is devoted to the task of contending for the faith.

In the past, men, churches or agencies found at variance with revealed truth have been marked (Romans 16:17), and through the INFORMATION BULLETIN and other releases the self-chosen constituency has been circularized that they might be "wise unto that which is good, and simple concerning evil" (vr. 19), in order that the evil and those causing the offence might be avoided (v. 17).

There has been no change. The Fundamental Baptist Fellowship stands devoted to the same old cause.

* * * * *

C O N S E R V A T I V E

How bad is the word "Conservative"? That depends upon what one means by it. Its association may give it either a good or an undesired flavor.

Back in the inception days of the Denver Seminary when such men as Dr. R. V. Clearwaters, Dr. Arno Q. Weniger Sr., and Dr. W. H. Lee Spratt were on the board, they adopted the following paragraph, and the whole idea was that to be that Conservative was a good thing:

"In the first place, our Seminary is Conservative. In other words, it is set for the defense of the Gospel (Phil. 1:17). It is pledged to contend for the faith once delivered to the saints (Jude 3). It is unreservedly dedicated to the task of conserving our great and precious spiritual heritage, a heritage bequeathed to us by William Riley, Charles Haddon Spurgeon, John Wesley, Martin Luther, Anselm, Augustine, Athanasius, and Paul. It takes I Timothy 6:20 seriously: "Keep that which is committed to thy trust;" and that, of course, is a conservative text. It takes Revelation 3:2 with dead earnestness: "Be watchful and strengthen the things which remain;" and that too is a conservative text. It takes II Timothy 1:13 as its solemn responsibility: "Hold fast the pattern of sound words;" and that, again, is a conservative text. In a day when many people attack our faith vehemently, this Seminary endeavors to guard it against decimation. In a day when many people adulterate our faith subtly, this Seminary endeavors to guard it against dilution. In a day when many people appropriate our faith indifferently, this Seminary endeavors to guard it against disinterestedness. It endeavors not only to treasure the Evangel of redeeming grace. It endeavors likewise to transmit that Evangel full-orbed and unimpaired to whatever generations may yet follow us. This school, therefore, as its very name declares, has been established to conserve the Gospel of Jesus Christ."

Unfortunately although words don't spoil men, men do spoil words. In the feeling of many who have experienced the history and problems of the Conservative Baptist movement, the religious connotations of the word "Conservative" have been sullied. This is a particular tragedy in view of the fact that this has happened among "men of God" whereas among men of the world no such thing has befallen the political and social connotations of the word.

As of this writing all but one of the institutions and agencies of the "hard-core" ideology have discontinued use of the word, including the Baptist World Mission, the Fundamental Baptist Fellowship, Pillsbury Baptist College and Central Baptist Seminary. The San Francisco Conservative Baptist Seminary alone retains the word "Conservative", and this is for expressed purposes of theological and ideological identification. No reference to the CBA or Conservative Baptists obtains in any of the Seminary documents.

Can the word be rehabilitated and its usefulness restored for religious and Baptist purposes? Time and usage will tell.

* * * * *

N E W S B R I E F S

TO PROTECT SUBVERSION -

The American Civil Liberties Union (ACLU) has urged colleges to resist future subpoenas by the House Committee on the Un-American Activities (HCUA) of membership lists of campus organizations opposed to American policy in Viet Nam.

* * * * *

ZONDERVAN TO PRINT RSV -

The Zondervan Publishing House has acquired the Harper Bible department which makes Zondervan's one of the six licensees for producing the RSV. A compact pocket sized number is among Zondervan's firsts in the RSV. Fundamentalists are not happy to learn of this new Zondervan activity.

* * * * *

SEPARATION OF CHURCH AND STATE BREACH -

A 1966 New York State law providing public school text-book loans to private and parochial schools has been held constitutional by the State's Supreme Court Appellate Division. The Board of Education of East Greenbush seems now very likely to be joined by the ACLU in carrying the issue to the U.S. Supreme Court. An Associate Justice in writing an opinion likened the loan of text-books by school boards to students of non-secular schools to the lending of books by a public library. The Fundamentalist wonders where the public library is located which buys large quantities of like items to lend for periods of four and five months without any general circulation.

* * * * *

MINNESOTA TO PLAY BRIDGE -

Evening class subjects for adults at the Ortonville, Minn., high school are to include beginners' bridge according to a recent announcement. Bridge is one of seven offerings, the more serious ones being farming, home economics, typing, office machines, acrylic painting and photography. Three questions are prompted: (1) Why is the "Devil's Bible" studies when the Word of God can not be read; (2) How many local pulpits have given public notice that this discrepancy has been observed? and (3) How large is the Bridge class in comparison to the serious subjects?

* * * * *

HEAVY DRINKERS OUTNUMBERED BY ABSTAINERS -

Americans who never drink are nearly three times as many as those who drink heavily according to a sampling survey conducted recently by George Washington University. Moderate drinkers are 56% of the population; 12% are heavy drinkers; 32% totally abstain. More men than women drink, 77% of all males having been found to imbibe.

* * * * *

KERR'S DISMISSAL PUZZLES LIBERALS, CONSERVATIVES -

The precipitate dismissal of Dr. Clark Kerr as president of the California State College System on January 20 has puzzled both liberals and conservatives, the smile being with the conservatives. Liberals seeking cause against Gov. Ronald Reagan were represented by an Aptheker saying: "We have to push Reagan right back to the wall. If we have to we will push him right through the wall." But Reagan had only one vote on the board of Regents, whereas no less than five who had been appointed by former Gov. Pat Brown, a Kerr enthusiast voted against Kerr. "Kerr is a victim of his own phony liberal policies" explained Michael P. Lerner, a graduate student former member of the Free Speech Movement. A former leader of the Vietnam Day Committee commented in notable agreement with Moscow-type methodology that Kerr's removal is of little consequence because Dr. Kerr was a "faceless man who will be replaced by another faceless man."

On the third day following Kerr's dismissal, New York State Assemblyman Joseph Kottler of Brooklyn, seeking advantage of the smoke screen that Kerr had become a victim of politics, called for passage of a law at Albany to prevent a governor and the Board of Trustees of the State University from removing the university chancellor "for political reasons."

* * * * *

CHRISTIANITY TODAY PROPHET DISTRUSTS PROPHECIES -

Paragraphs by nineteen "experts" are offered "Sighting The Final Third of the Twentieth Century" in CHRISTIANITY TODAY (1/20/67) including a number who dodge their questions but some who give honest opinions whether popular or no. The BULLETIN editor's hat is off to Dr. Thomas MacDormand for his statement on Situation Ethics, but what contribution Dr. K. S. Latourette makes to the project is obscure. Why he bothers to join eighteen others to write apocryphal prophecy we can not see, since he holds "historians have long been aware, prophecies are notoriously fallible." He cites I Cor. 13:8-10 as his proof text. Dr. Latourette, do you include Bible prophecies as fallible? The citation of a Bible text argues that you do. And in CHRISTIANITY TODAY columns?!!

* * * * *

UNREFORMED PIKE URGES CHURCH REFORM -

Episcopal James A. Pike, former Auxiliary Bishop of California spoke recently at Gustavus Adolphus College (1/23/67), St. Peter, Minn., urging church reform. He thinks the Anglican Church is in its "death stages" but that there is still hope in America, and he wants to help a reformation. "The church is a cumbersome outfit to reform" he said. "It has to be dragged kicking and screaming into the 20th century..." He complained about pat answers, saying that the empirical method is now in vogue and the clock can not be turned back. "Not even Holy Mother Church can do this," he said. Man must base his affirmations on observable data and facts.

Pike's god is less than almighty, because, said he, "If He is that strong, why are things in such a mess?" He advocates a reformation providing for "fewer beliefs but more belief," keeping "truth, love and courage" but avoiding concern about heaven and hell. He said "a heaven of infinite bliss" and "a hell of infinite torment" are a contradiction of terms.

* * * * *

THE MARK OF THE BEAST TO APPEAR AMIDST CONTEMPORARY EROSION -

In a feature titled "The Wondrous World of 1990", U.S. NEWS AND WORLD REPORT (1/30/67) quotes Hubert Heffner, associate provost and dean for research at Sanford University saying, "It is quite reasonable to believe that in the future each citizen will be represented by a number and that this number, verified perhaps by his thumbprint, will be all that's required for every purchase he makes." Privacy is expected to be eroded to the extent that income taxes will be collected automatically from each number's bank balance. Pills will play an important role too, not only to prevent unwanted births but to control and modify human personality, in fact to monitor the passing through heredity of undesired traits and defects. Going to school is expected to take up the first thirty years of the average life for those planning to cope effectively with that "wondrous world." Some, of course, will remain happy to have been born thirty years too soon.

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LIBERAL CLAIMS TO KNOW HIS BIBLE -

A bulletin of the Central Baptist Church of Hartford, Conn., carries an editorial on symbols which includes the statement "The man who knows his Bible knows that the candles symbolize the Word made Flesh..." The church, in fellowship with the American Baptist Convention (ABC) held an ecumenical observance Sunday evening January 22 offering "a dialogue litany for congregation and two readers." Music was by a combined Roman Catholic, Greek Orthodox and Protestant choir, and the sermon was by a Methodist.

* * * * *

SUPREME COURT JETTISONING AMERICA'S RIGHT OF SELF-PRESERVATION -

In a 5-4 decision, January 23, the Supreme Court nullified three New York State laws aimed at barring subversives from administrative and teaching positions in tax supported schools and colleges. The three laws combined against treason and seditious words, and persons actively advocating overthrow of the Government. The Court, over-zealous to serve the minority has again done violence to the majority. In a dissenting opinion Justice Tom Clark wrote that the Court had struck a sweeping blow at America's "right of self-preservation."

* * * * *

DRAFT DODGING IN THE NEWS -

A Federal Grand Jury recently charged a Connecticut man with draft evasion. He is Gregory Garach of Hartford who received national publicity in LIFE (Dec. 9) for his civil disobedience in fleeing to Canada to avoid military service.

Sharing responsibility with LIFE in teaching youth the Bible-condemned philosophy of "every man did that which was right in his own eyes" are religious leaders of various communions in the NCC persuasion. Central Methodist Church of Detroit was the scene of a December "inter-faith seminar on how to avoid fighting in Vietnam" which provided workshops for draft-age youth. Some 60 eligibles attended in spite of warning provided by pamphlet distributors who labeled the meeting a "Communist booby-trap."

Late in 1965 national attention was attracted to the University of California Berkely Campus through distribution of a mimeographed sheet offering 14 methods to avoid military service and titled "Brief Notes on Ways and Means of 'Beating' and Defeating the Draft."

* * * * *

PROTESTANT RECEIVES ROMAN COMMUNION -

Evidences of liberalizing on the Roman Catholic side and of that or worse seem obvious in the report that special arrangement was made for an American Presbyterian woman to receive Roman Catholic "Holy Communion" at her wedding mass upon being married in Assisi, Italy, to a Roman Catholic. Top Roman sources say that this was an exception and is not to be considered a precedent, nor a sign that a change is to be expected. The bride, Miss Barbara Olson did not become a Roman Catholic, however, so it looks like an exception resulting from liberalization. On the other side of the coin, Miss Olson made some concessions as her part of the bargain also. Not only did she hear "The Mass" regularly before the nuptials, but also she visited Pope Paul VI, and formally recognized the primacy of the Pope. Further, in order to receive the communion, she made a formal confession of faith in the "Real Presence" of Christ in the "Holy Eucharist." Without doubt Zwingle turned over four times and broke the seal of his vault.

* * * * *

IS THERE NOT A MASTER PLAN?

Following editorials and letters to editors favoring legalizing the sale and use of marijuana (various of them appeared almost simultaneously in Michigan, Illinois, New York, Minnesota, etc.) student bodies at several schools began talking it up. The student newspaper of the University of Michigan at Ann Arbor argued that "marijuana is not habit forming and does not promote any more anti-social behavior than alcohol." The question before us is: "Who master-minds and master-plans the simultaneous appearance of such press items thereby triggering eroding unrest?"

* * * * *

DOGHOUSE THEOLOGIAN DEFENDS PIKE -

Resigned Bishop James A. Pike is defended in his heresy by Anthony Towne in an article titled "In Defense of Heresy" in CHRISTIAN CENTURY (1/11/67). Mr. Towne is a New York City poet and free-lance writer who fails in his argument to generate fundamentalist sympathy for Pike's heresies, but succeeds in a measure to generate sympathy for Pike himself, in that CHRISTIAN CENTURY thinks him in such dire need of defense as to use a writer having a low-grade, in fact "doghouse" theology. Towne treats the matter of Pike's confusion as to which member of the trinity ought to be addressed in prayers for forgiveness by offering his own solution to the problem, saying, "Every morning I instruct my dog, Marmaduke, to pray the prayers I would have prayed had I not been distracted by dogma and heresies. Marmaduke does this faithfully, and on Sundays and also on Holy Days, at my instruction, he does so doubly. His prayers, I am pleased to report, have so far been remarkably efficacious."

* * * * *

BRITISH ROMAN CATHOLIC THEOLOGIAN LEAVES ROMAN CHURCH -

Roman Catholics of England, and the world of church interest in general experienced a jolt late in 1966 when Charles Davis, a 43 year old priest and leading English RC theologian announced his decision to leave the church. He was editor of the CLERGY REVIEW and professor of theology at Heythrop College in Oxfordshire, operated by the Jesuits. Davis had served as an "expert" at the Second Vatican Council. He is author of a book, GOD'S GRACE IN HISTORY which carries the seal of the Roman Archdiocese of Westminster which is required in any book published by a priest. It declares the book free from doctrinal or moral error. Davis opines that the future of Christianity will be in a world church and predicts a "religionless Christianity."

* * * * *

CIVIL RIGHTS STUDIES BRING FOMENT TO SCHOOLS -

A letter to the editor of THE INSTRUCTOR (4/66) published at Dansville, N.Y., expresses the opinion that Civil Rights demonstrations are not a topic to be studied by elementary children. A school cited wherein demonstrations had been studied by the fifth and sixth grades found its administration challenged when the children decided they wanted to play baseball with a school across the city, notwithstanding the need for using public bus transportation any many other complications. Picketing of the principal's office was narrowly averted and many incidents revealing immaturity and irresponsibility plagued the school.

The Fundamentalist recognizes the virtue and need for Christian Day Schools, but because of the predominant use by Bible believers of the public school, the importance of continuing and emphasizing the Gospel battle on the public school curriculum front must not be minimized.

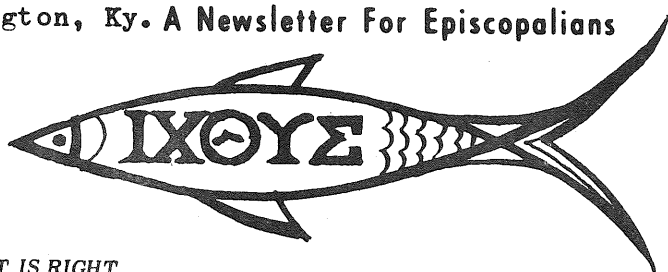
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PRESS RESPECT FOR THE TOBACCO DOLLAR -

"Cancer 'Epidemic' laid to smoking" was the headline over a December 11 NEW YORK TIMES account of the National Advisory Cancer Council report blaming an "enormous man-made epidemic" of lung cancer on cigarette smoking. According to the Council's estimate, the 1966 toll from lung cancer would be one-sixth of all cancer deaths, or some 50,000. Only 8,000 of the expected total were to be women, the remainder, men. The question might well be asked, was it the power of the tobacco dollar that persuaded the TIMES to put so vital a matter on page 66?

* * * * *

The Christian CHALLENGE



TO BELIEVE WHAT IS TRUE, TO RESIST WHAT IS WRONG, TO DO WHAT IS RIGHT

JULY, 1966

PAGE ELEVEN

"WHAT IS THIS TREASURE" by James A. Pike

A REVIEW

by

THE RT. REV. WM. R. MOODY

This little Tower of Babel is built with scissors and paste out of snippets from other men's work. There is a rather long sample from Socrates' defense as recounted by Plato, designed to trap the uneducated and unwary into a supposition that it might be the defense of Jesus before His accusers.

There are also brief excursions into Buddhism, Zoroastrianism, Hinduism, and the Old Testament, Wrede, Loisy, Dibelious, Bultmann, Tillich (to whom, along with John A.T. Robinson, he dedicated the volume), the Dead Sea Scrolls, Bonhoeffer, and others, stuck together with liberal quotations from the New Testament.

All this might seem to be a tremendous display of learning, if it were not obvious that practically all of it is "name dropping." Tillich is represented by the single phrase - "The Ground of Being" - repeated several times. Bonhoeffer contributes the slogan, "the Man for Others." Socrates' defense, although presented as what Jesus might have said to His accusers, is almost painfully the speech the author would like to make if tried for heresy by his Church.

From the point of view of one who respects the English language, the author's style is distressing. That he knows a lot of big words is obvious. This is meant to impress upon us that the author is an educated man.

Right along with this comes, as the book progresses and the author gets more and more hurried, a fall into slang and barbarous usage which, alongside the pretentious vocabulary, is ridiculous. For instance, he tells us that "Jesus opted for the cross."

If one is further interested in this sloppily constructed, pretentious and foolish little book, he might take a look at the more obvious errors. In the first place, the author tells us, without any attempt to justify his position, that "The Fourth Gospel" (the Gospel according to St. John) is a second century document. This assertion cannot be sustained positively by internal or external evidence today.

The author's suggestion that the claim in Matthew 11:27 and in Luke 10:22 - "Everything is entrusted to me by my Father; and no one knows the Father but the Son and those to whom the Son may choose to reveal Him" - is an insertion from Johannine sources, is dismal from a scholarly point of view. It is simply an attempt to cut out of the Gospel narrative that which the author does not wish to believe. No shred of evidence exists for this excision.

The author's consideration of St. Paul's statement about the "resurrected body"

in I Corinthians 15:22 ff. is superficial and shows no real understanding of the Pauline argument. St. Paul's profound discussion of "snarks", "soma", "pneuma" and "doxia" seems to have gone completely over the author like a ray of light which a blind man cannot see.

The attempt to connect Jesus with the Essene sect of Judaism, and to imply some relation to "The Teacher of Righeousness" mentioned in the Qumran fragments, shows an inadequacy of understanding of the Dead Sea Scrolls, and of the New Testament account of Jesus, which is no less pathetic.

There is no place in the book where there is any mention of man's fallen nature and the reign of sin, with its tremendous consequences for mankind. Therefore, there is, in so far as we can learn from this book, no need for a Saviour. Also, there is little or no understanding of the function of the Church as the "Fellowship of the Redemmed in Christ Jesus."

Although the Eucharist is mentioned, it is in shallow terms. Part and parcel of this is the egregious misunderstanding, and therefore the rejection, of the idea of sacrifice in the Old and New Testament and in the Book of Common Prayer.

So far as one is able to tell, the author seems to have "jettisoned" the doctrine of the Virgin Birth, the doctrine of the Incarnation, and the doctrine of the Divine nature of Jesus, and the sinlessness of Jesus, although he appears to accept the doctrine of the Resurrection, and he calls Jesus "our Lord." In an obscure fashion, he seems to think that "the openness of Jesus to God" procured a sort of "incarnation." This is closer to Buddhism than to Christianity. By a process even more obscure, he tells us that this "incarnation" is unique.

Whether or not the book is actually "heresy" it is difficult to tell, for the simple reason that the book is not a rational statement. One might go through it and pick out line by line a conclusive denial of the Christian Faith; and right behind it, sentence by sentence, one might pick out and present a positive affirmation of the Faith which the author has just denied. This, obviously, is not rational, and one begins to wonder if, actually, it is sane.

The best thing in the book, and also the only thing which is better than "name dropping" and stale seminary notes, is the dialogue in the first chapter, between the author and a young college woman who has lost her faith. This dialogue has reality, and is the only thing in the book worth reading.

"The general fate of sects is to obtain a high reputation for sanctity while they are oppressed, and to lose it as soon as they become powerful: and the reason is obvious. It is seldom that a man enrolls himself in a prescribed body from any but conscientious motives. Such a body, therefore, is composed, with scarcely an exception, of sincere persons. The most rigid discipline that can be enforced within a religious society is a very feeble instrument of purification, when compared with a little sharp persecution from without. We may be certain that very few persons, not seriously impressed by religious convictions, applied for baptism while Diocletian was vexing the church, or joined themselves to Protestant congregations at the risk of being burned by Bonner. But, when a sect becomes powerful, when its favour is the road to riches and dignities, worldly and ambitious men crowd into it, talk its language, conform strictly to its ritual, mimic its peculiarities, and frequently go beyond its honest members in all the outward indications of zeal. No discernment, no watchfulness, on the part of ecclesiastical rulers, can prevent the intrusion of such false brethren. The tares and wheat must grow together. Soon the world begins to find out that the godly are not better than other men, and argues, with some justice, that, if not better, they must be much worse. In no long time all those signs which were formerly regarded as characteristic of a saint are regarded as characteristic of a knave.

"Thus it was with the English Nonconformists. They had been oppressed, and oppression had kept them a pure body. They become supreme in the state. No man could hope to rise to eminence and command but by their favour. Their favour was to be gained only by exchanging with them the signs and passwords of spiritual fraternity. One of the first resolutions adopted by Barebone's Parliament, the most intensely Puritanical of all our political assemblies, was that no person should be admitted into the public service till the House should be satisfied of his real godliness. What were then considered as the signs of real godliness, the sadcoloured dress, the sour look, the straight hair, the nasal whine, the speech interspersed with quaint texts, the abhorrence of comedies, cards, and hawking, were easily counterfeited by men to whom all religions were the same. The sincere Puritans soon found themselves lost in a multitude, not merely of men of the world, but of the very worst sort of men of the world. For the most notorious libertine who had fought under the royal standard might justly be thought virtuous when compared with some of those who, while they talked about sweet experiences and comfortable scriptures, lived in the constant practice of fraud, rapacity, and secret debauchery. The nation, with a rashness which we may justly regret, but at which we cannot wonder, formed its estimate of the whole party from these hypocrites. The theology, the manners, the dialect of the Puritan were thus associated in the public mind with the darkest and meanest vices. As soon as the Restoration had made it safe to avow enmity to the party which had so long been predominant, in the state, a general outcry against Puritanism rose from every corner of the kingdom, and was often swollen by the voices of those very dissemblers whose villainy had brought disgrace on the Puritan name."

Pg. 182, Ibid. Concerning "Those persons who made politics their business..."

"During these events no man could be a stirring and thriving politician who was not prepared to change with every change of fortune. It was only in retirement that any person could long keep the character either of a steady Royalist or of a steady republican. One, who in such an age is determined to attain civil greatness must renounce all thoughts of consistency. Instead of affecting immutability in the midst of endless mutation, he must be always on the watch for the indications of a coming reaction. He must seize the exact moment for

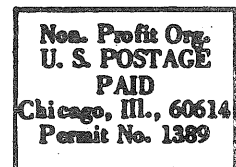
deserting a falling cause. Having gone all lengths with a faction while it was uppermost, he must suddenly extricate himself from it when its difficulties begin, must assail it, must persecute it, must enter on a new career of power and prosperity in company with new associates. His situation naturally develops in him to the highest degree a peculiar class of abilities and a peculiar class of vices. He becomes quick of observation and fertile of resource. He catches without effort the tone of any sect or party with which he chances to mingle. He discerns the signs of the times with a sagacity which to the multitude appears miraculous, with a sagacity resembling that with which a veteran police officer pursues the faintest indications of crime, or with which a Mohawk warrior follows a track through the woods. But we shall seldom find, in a statesman so trained, integrity, constancy, any of the virtues of the noble family of Truth. He has no faith in any doctrine, no zeal for any cause. He has seen so many old institutions swept away, that he has no reverence for prescription. He has seen so many new institutions from which much had been expected produce mere disappointment, that he has no hope of improvement. He sneers alike at those who are anxious to preserve and at those who are eager to reform. There is nothing in the state which he could not, without a scruple or a blush, join in defending or in destroying. Fidelity to opinions and to friends seems to him mere dulness and wrong-headedness. Politics he regards, not as a science of which the object is the happiness of mankind, but as an exciting game of mixed chance and skill, at which one rash move may lead to the loss of fortune and of life. Ambition, which, in good times and in good minds, is half a virtue, now, disjoined from every elevated and philanthropic sentiment, becomes a selfish cupidity scarcely less ignoble than avarice. Among those politicians who, from the Restoration to the accession of the House of Hanover, were at the head of the great parties in the state, very few can be named whose reputation is not stained by what, in our age, would be called gross perfidy and corruption. It is scarcely an exaggeration to say that the most unprincipled public men who have taken part in affairs within our memory would, if tried by the standard which was in fashion during the latter part of the seventeenth century, deserve to be regarded as scrupulous and disinterested."

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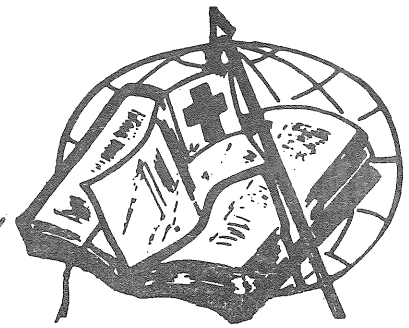
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March-April, 67
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Fundamental Baptist Fellowship

Information Bulletin

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Volume 12

March - April 1967

Number 2

ECUMENISM IN OREGON

All Saints Roman Catholic Church announced on Nov. 15 that "it will join the Greater Portland Council of Churches, an organization of individual congregations, "according to the OREGONIAN of Nov. 26, 1966. This is disturbing to some Portland conservative churches who wanted to join with the forthcoming Billy Graham Crusade. The chief promoter of the Graham Crusade has been Dr. J. Lester Harnish, former President of the American Baptist Convention and a sponsor of the recent Congress on Evangelism in Berlin. The pastor at All Saints Catholic Church is Msgr. Thomas J. Tobin, the vicar general of the archdiocese. Dr. Harnish made a strong plea for the ecumenical movement in CHRISTIANITY TODAY on Jan. 29, 1965 and told about his own experience. "My heart was melted, so much that when Monsignor Tobin of Portland asked me to come over and explain to them what Baptists were all about, I accepted the invitation. He sits on the Vatican Council. When I got to All Saint's Church I talked for forty-five minutes, at the end of which the audience plied me with questions for another forty-five minutes. During the latter period, I referred to myself in Pope John's terminology as being a separated brother. Monsignor Tobin said, 'No, no, you are not a separated brother. You are not even a Protestant. You are my brother in Christ.'" The Portland REPORTER for March 24, 1964 told a remarkable story of a round table discussion chaired by Dr. Harnish, with "Father" Edward Zenner of Central Catholic High School, Rabbi Emanuel Rose of Beth Israel and Mrs. Maurice Hodges, former president of the ABC. The final paragraph: "The Rev. Mr. Harnish was more certain of the eventuality of one religion, the chance for a common witness after the transcending of denominational lines. 'In the future, in some way we do not understand now,' he said, 'we will be one.'" When he was asked about the National Council of Churches (NCC) being soft on communism, Dr. Harnish stated in the ABC CRUSADER of April 1965, "This charge is false. It is based on ignorance, distorted statements, and false implication from some facts that came out of mixed-up relationships that some ministers had during the course of the second World War...My personal confidence in the conciliar movement is strengthened by the fact that there is an amazing number of old-fashioned, born-again believers who are a part to, and supporters of the National Council of Churches." Dr. Harnish recently addressed the CBA ministers of Portland. In CHRISTIANITY TODAY for Jan. 29, 1965, (p. 39) Dr. Harnish wrote: "I am in active contact with the president of the Conservative Baptist Association of America, the Southern Baptist Convention, and the North American Baptist General Conference."

(BLU-PRINT 1/24/67)

WHAT ABOUT HIS CIVIL RIGHTS?

Perry Smaw, an 89-year-old Negro citizen of Greensboro, Ala., was neither an agitator, a demonstrator nor any kind of out-law.

He was a typical, lifelong, decent law-abiding Negro well respected in his community.

The aged Negro, a farmer and landowner, had been in downtown Greensboro on Saturday, August 21, 1965, and spoke out against the picketing of stores by so-called "civil rights" demonstrators.

Sunday he was found by relatives who visited his small country home. He had been severely beaten over the head with an iron skillet and his tongue had been cut out. He died a short time later.

We have waited in vain to see any account of the Lyndon Johnsons or the Nicholas Katzenbachs having sent federal agents into that community to investigate the violation of Perry Smaw's CIVIL RIGHTS.

Neither have we heard a word from Martin Luther King, Walter Reuther, the National Council of Churches or any of the balance of the liberal-leftist, socialist-communist establishment about PERRY SMAW'S civil rights.

Has JUSTICE in our once FREE America deteriorated to the extent that decent, law-abiding citizens have NO RIGHTS, yet MILLIONS of dollars of taxpayers' money are spent protecting and defending agitators and law-breakers?

(From MILITANT TRUTH and THE BAPTIST EXAMINER)

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NEWS BRIEFS

COUNCIL OF CHURCHES PLANS REVOLUTION -

A headline over a January item on the 1966 Conference on Church and Society held by the World Council of Churches in Geneva described the WCC program in no uncertain terms as "The Gospel of Revolution." The article appearing in BARRON'S (1/9/67) affords considerable comfort to American Bible-believing Christians who have suspected the ecumenical WCC of enmity against the free enterprise system. It is good to be assured that American businessmen know about the WCC's interest in socialism. To be appreciated, the entire article should be read. High spots in subversive motives call for the transfer of wealth from the "have" nations (the U.S.) to the "have-not" nations and the development of a one-world government. The world economic planners of the WCC admit their plan may not be welcomed by all. They face the fact that segments of population will need to be uprooted and moved, even against their will, and that there may be periodic shortages and unavoidable starvation of some; also that in cases of resistance the benign end must be accomplished "if necessary, by violence." It is to be hoped that American businessmen who draw up the budgets of churches and denominations may cut off support to these social planning pink clerics who plot the destruction of the economy.

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BARRON'S EXHIBITS HOLES IN SOCIALISM'S CHEESE -

BARRON'S (1/2/67) follows a lead article on how cash is now back in style even in the age of credit with a treatment on the structure of the Federal Deposit Insurance Corporation. Exposed is the unfortunate truth that even though bankers may conduct their business poorly, and bank examiner's may err in their duties, Uncle Sam will come to the rescue of failing banks to the full extent of the taxpayers' resources.

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TWO PRESBYTERIAN CHURCHES WITHDRAW FROM DENOMINATION -

A Georgia superior court decided in favor of two Savannah Presbyterian Churches withdrawing from the Presbyterian Church U.S. The Savannah Presbytery sought to seize the properties and dispossess the congregations, but a non-Presbyterian jury opined that the local churches were faithful to long-standing Presbyterian doctrine whereas the larger body had changed. The Presbytery has announced intention to go to the Supreme Court if necessary in order to chastise the dissidents. The court decision in favor of local Presbyterian congregations sets a precedent.

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LARGE NUMBER OF ALCOHOLIC CLERGYMEN NEED HELP -

Alcoholic clergy are given attention recently in religious publications. A Roman item estimates some 5,000 alcoholic Roman priests in the country. For them a guest house is operated near Detroit with a record of ministry to more than 400 priests. Austin Ripley, the operator, plans to start a second operation this year at Rochester, Minn.

Writing in an Episcopal weekly, Rev. K. L. Sandercock of San Francisco has appealed for the establishment of a center for clergy with drinking problems. Admitting that there are no figures, Mr. Sandercock states "I am sure the numbers afflicted are very large and the loss to society is incalculable."

In contrast to this American news, a Norwegian columnist recently quoted in the Minneapolis STAR tells of rigid Scandinavian laws against drunkenness. If a driver's blood tests above .05 per cent in Norway he gets 21 days in jail and one year of license suspension for the first offense. In Finland the driver would get a minimum of six months in jail. In 1963 more than 2000 were imprisoned in Norway for drunken driving, more imprisonments than for all other crimes combined.

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COOL ASSURED FOR CANCER VICTIM -

The Cryonics Society of California recently froze the body of Dr. James H. Bedford a retired professor of psychology at Los Angeles. Following methodology developed by Robert C. Ettinger a physics professor of Detroit, chemicals were added to the body immediately upon death and within six hours it was frozen in dry ice, and submerged in liquid nitrogen in a "cryo-capsule" which looks like a giant thermos. Therein the body is to be held at 196 degrees below zero (centigrade) until medical techniques to cure the cancer of which Dr. Bedford died are developed and can be applied to his case. The brain is being kept alive by an artificial heart machine which continues circulation of the blood stream.

The Society has about 40 members while a Cryonics Society in New York has about 50 members. To plan to be frozen for future treatment a member must provide \$10,000 and the signed pledge of relatives not to interfere.

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AMERICAN BAPTISTS PURGE BERKELEY DIVINITY SCHOOL -

Berkeley Baptist Divinity School (ABC) has been in the news by reason of reports of apostasy, both doctrinal and practical. A stir for the removal of President J. C. Arnott in September 1966 was met with threats of mass faculty and student withdrawal. Criticisms continued however, citing doubt as to the Virgin birth, Christ's resurrection, the validity of various scriptures, the deity of Christ, and other doctrinal points; also the removal of a ban on smoking, and an allegation that a student lighted a smoking pipe at the communion table (this last has been denied). Late in 1966, Dr. Curtis R. Nims, pastor at Richmond, Cal., issued a call to ABC pastors of Northern California to meet over the problems. His call for a faculty purge affirmed by a vote of 81 to 18 with 11 abstentions that "Berkeley Baptist Divinity School can not be saved under the present administration." Early in January Dr. Arnott resigned to become professor of theology at Southern

California School of Theology in Claremont. Such conservative reaction at Berkeley while heartening and deserving of commendation can not be considered sufficiently effective to commend the school at this time for Fundamental Baptist students.

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EROSION FINDS LEDGE AT CORNELL -

At Ithaca, N. Y., Cornell University's student magazine TROJAN HORSE ran a muck late in January over an autobiographical account of a writer's sex life including drawings. The magazines were confiscated by college administration on the ground that the issue was "obscene, lewd and disgusting." When students complained about the confiscation to the District Attorney, he secured a court order under terms of a city law which prohibits the sale and possession of obscene literature.

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PRESBYTERIANS VOTING FOR APOSTASY -

The voting by the United Presbyterians on their new confession is now in progress on the level of the presbyteries, with a trend that is doubtless delightful in Satanic circles. At this writing we have heard of only one negative vote, that of the Duluth (Minnesota) Presbytery, notwithstanding a strong appeal by the Presbyterian Lay Committee to reject the new confession. Full page advertisements were inserted in more than 100 of the nations newspapers pleading for a groundswell of the Presbyterians in the pew in opposition to the new statement but with little evident result. The old Westminster Confession affirmed the Bible to be the Word of God whereas the new confession says the Scriptures are the words of men. The change is considered by Presbyterian leadership a necessary one in order to bring the Presbyterian Church in line with the ecumenical movement. Dr. Eugene Carson Blake, the then highest officer of the United Presbyterians, said in 1960, "So long as the wording 'sola scriptura' (scripture alone) is required, no bridge can be made between catholic and evangelical."

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ECUMENISM IN FULL BLOOM INCLUDES BAPTIST BETHEL, GRAHAM EDITOR AND "PLAYBOY" ADMIRER.

The annual Minnesota State Pastors' Conference at Hamline Methodist Church, St. Paul, offered program variety including a Roman Catholic bishop, an Andover-Newton professor, Sherwood Wirt of the Billy Graham DECISION magazine, Dr. Carl H. Lundquist of the Baptist General Conference, Bethel College and Seminary and Rev. Malcolm Boyd, an Episcopal priest. The Pastors' Conference is sponsored by the Minneapolis and St. Paul Council of Churches, and was attended by about 300 registrants about 35 of whom were Roman priests. Episcopalian Boyd of the Episcopal Society of Cultural and Racial Unity addressed a breakfast meeting calling conferences for clergymen "incestuous" and stating that he had been added to the program to "give everyone an ecclesiastical orgasm." He is the priest who late in 1966 attracted attention appearing in San Francisco's "Hungri I" night club. He praised PLAYBOY magazine for its "more open approach to sexuality."

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BAPTIST BETHEL EMBRACED IN MIXED MULTITUDE -

An early 1967 report names Bethel Theological Seminary of the Baptist General Conference as one of two Minnesota seminaries granted full accreditation by the American Association of Theological Schools (AATS). The other is the notably liberal United Theological Seminary of the United Church of Christ. Dean Gordon G. Johnson of Bethel is quoted commenting that the accreditation is expected to facilitate development of a co-operative graduate studies program with the other accredited seminaries of the Twin Cities. They are the Lutheran Theological Seminary (ALC) of St. Paul, and Northwestern Lutheran Theological Seminary (LCA) of Minneapolis.

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ROMAN CATHOLICS EXPERIMENTING WITH RETURN TO BAPTISM BY IMMERSION -

The Southwest Liturgical Conference Workshop sponsored recently by the Roman Church for the five states of the conference at Pueblo, Colo., learned lessons in both lecture and demonstration on liturgy and baptism, according to the Pueblo CHIEFTAIN.

The workshop included a "Mass" in English with the Eucharist and baptism. The baptism was by immersion, an explanation being given by Rev. Joseph G. Bartos after "Mass" conducted by Bishop Charles A. Boswell as "chief celebrant" assisted by others. The explanation stated that early day baptism was by immersion with the catechumen (candidate) forcefully spitting to the west (symbolically) in the face of the devil. It was explained that in early times baptisms were stark naked but that it was not shocking then because public bathing was common. Renewal in the Roman Church, suggested "Father" Bartos may make adult baptism a morning service, and pools will again be built into the design of the church building. During the service the congregation would join in with acclamations and songs. Following, there would be a love feast and confirmation with the bishop presiding. "Father" Bartos opined that this would be "A Pastor's Dream", and while it may not come to pass is something to think about in line with encouragements offered by the Second Vatican Council.

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PEACENIK CHIEF A. J. MUSTE DIES -

Rev. A. J. Muste, long-time peacenik died of a heart attack at 82, February 13 three weeks after he returned from North Vietnam where he made what he termed a "peace seeking visit." His history as a pacifist dates from 1918 when he resigned as a Massachusetts Congregational pastor in protest against World War I. He was secretary emeritus of the Fellowship of Reconciliation and chairman of the committee for Non-Violent Action. He reported shortly before his death having relayed a message to President Johnson from North Vietnam President Ho Chi Minh inviting LBJ to Hanoi to discuss peace.

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HISTORIAN TOYNBEE TRIES WRITING PROPHECY -

Arnold J. Toynbee opines in FACT (Jan.-Feb. '67) that since history has shown Communism not to be a monolithic institution able to perpetrate a world revolution, the United States ought no longer fear but rather team up with Russia to save the planet from atomic destruction and for future generations. He suggests American reticence as an ideological need for a devil as George III served circa 1776. He demonstrates the holding of no absolutes, however, seeing the preservation of the race on earth, apparently in any condition of servitude and spiritual and/or ideological darkness as the summum bonum. It seems, as an historian, he ought to recall that America was colonized originally by people who risked their lives to find a place where they might worship in freedom; and that the war of the American Revolution was fought for freedom; and that the American foot soldier understood that in World War I he fought for the safety of democracy, as in World War II he understood it was for four freedoms. Had preserving the peace and perpetuating the race been considered the highest good throughout American history, none of the afore mentioned risky ventures should have occurred. Mr. Toynbee thinks it is time to rationalize and to be pragmatic, not idealistic.

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HOT AND COLD ON ECUMENICAL MEETINGS -

"Christian Unity Week" was celebrated among ecumenical enthusiasts in services and workshops in various denominational churches including Orthodox and Roman Catholic, with as broad a range of conducting personnel. Of particular interest to Baptists is the observance at St. Perpetua's Roman Church, Lafayette, Cal., where seven congregations heard an address by Dr. James McClendon, a Southern Baptist minister who teaches scripture at the University of San Francisco, a Jesuit

school. Dr. McClendon, according to THE CATHOLIC VOICE (2/1/67) revealed "the intense personal struggle it had meant for him to come to an ecumenical understanding. But despite the personal misgivings which his strict Southern Baptist upbringing engendered, he was forced to conclude at the end of the struggle that 'the unity Christ prayed for is a unity that I, in obedience, must seek'...'Christ is our license to love one another,' he added." In conclusion, Dr. McClendon said, "all love involves risk. Let us dare to love one another." Reported the VOICE item, "Highlight of the service came when in a spontaneous gesture, Dr. McClendon embraced St. Perpetua's pastor, Father John P. Quinn in the classic 'Kiss of Peace' which was then passed to other participating clergy and through them to all members of the congregation." Dr. McClendon formerly taught at the Southern Baptist Convention Golden Gate Seminary but began with the Jesuits in September 1966.

London news tells of the highlight of Unity Week as an open air meeting in Trafalgar Square where an Anglican clergyman offered prayer; then a procession headed and conducted by Salvation Army bands down Whitehall to a Methodist Church where the sermon was preached by a Roman priest.

Some 40 congregations, Catholic, Protestant and Jewish, including American Baptist, Baptist General Conference and North American Baptist joined together in Sioux Falls, So. Dak. Pastor K. D. Dobson whose Hilltop Heights Baptist Church did not participate reports that a "Ministerial Prayer Retreat" which opened the observance was held at the Roman Seminary using both Roman Catholic and Lutheran speakers.

Not to be omitted among ecumenical notes is the word that Emory University, the Methodist school upon whose faculty "Death of God" theologian Dr. Thomas J. J. Altizer teaches, heard Roman Catholic Leo Cardinal Suenens, primate of the Roman Church in Belgium in three lectures, and awarded him an honorary Doctor of Divinity degree.

To keep up to date as to ecumenical feeling an OUR SUNDAY VISITOR column by Rev. Winfrid Herbst, S.D.S., recently at hand asked, "I would like to know how big a sin a person commits by leaving the Catholic Church and joining a Protestant church?" to which the priest answers, "He commits a very big sin indeed. Apostasy from the Faith by which a baptized person, after possessing the true Christian Faith, totally rejects it, incurs an excommunication reserved in a special manner to the Holy See."

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ALTIZER AGAIN -

In an article titled "Can We Manage Without God?" Kenneth Wilson reports in CHRISTIAN HERALD (1/67) an interview with Thomas J. J. Altizer of the "Death of God" confusion. Replying to a query about the Bible, Altizer said, "I'm very much concerned with the Bible, despite appearances to the contrary...if we accept the proposition that God Himself is an evolving process, that He has become Christ and then that Christ has continued to be active and real in history and experience, why, then we have to maintain that revelation continues and that it is not confined to Biblical revelation... The Bible is of course a human document, although I believe it embodies revelation. As a human document, it is not literally true and more importantly, it's not finally true."

Replying to a question about Christ, Altizer drew the line between the existence of God in "the ultimate sense" before the coming of Christ and since, saying; "God is forward moving, evolving; self-transforming - not an eternal, never-changing Being. God Himself progressively becomes other than that which He originally was."

Asked, "How do you feel about the use of 'proof texts' from the Bible - the statement, 'The Bible says-?'" he said, "Well, of course as this is commonly

practiced, it is not only madness but a kind of demonic idolatry..."

As to whether he holds the Virgin Birth to be essential, he responded, "No. I think that a doctrine like the Virgin Birth reverses the reality of the Incarnation. I think the fundamental movement of the Incarnation is from Spirit to flesh, from heaven to earth, from transcendence to immanence. The dogma of the Virgin Birth refuses to allow Christ's birth to be fully human. Really, the more crucial doctrine to work with is the Resurrection. That's the 'really 'gut issue.' The traditional Christian understanding of the Resurrection which links it with the Ascension, with the return to heaven, is a betrayal and a reversal of the actual movement of the Incarnation. In the Incarnation, God in Christ enters the world and remains in the world. There isn't a reversal process where Christ returns to heaven."

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EPIDEMIC OF VD IN MINNESOTA -

A January newspaper series started by saying "If 1,029 cases of polio had been reported to the Minneapolis Health Department during 1966, an epidemic might have been declared and the public probably would have been genuinely alarmed. But 1,029 cases of venereal disease were reported to the health department and few persons seem to care."

The series proceeds to catalog dangers, symptoms, techniques of treatment, procedures for control and undertakes the task of raising the red flag about the total subject of VD and the tragedy of infection.

Rather than censure because of the VD frequency noted, commendation is due the Minneapolis STAR for alerting the public on one of the myriad subjects upon which it goes easily drowsy.

At least two areas of comment arise for Bible-believing Baptists. It is to be hoped complacency may not be allowed. Some think that as long as we are fundamental, sin cannot get a foothold, and that such treatments as featured by the STAR are for worldlings and their children only. Then too, the fact that the matter has been somewhat aired ought not be allowed to lend the attitude that, "Oh well, now that it is more prevalent, it is not so bad." Second, it is quite likely that North Star statistics represent the truth in many states. Now wisdom affirms that the answer is not in health departments, nor the cure in clinics, but in a return to Biblical morality by all ages. Let's get on with this sector of the fight with the devil! That VD is a sign of the times is no excuse for giving it the "head in sand" treatment.

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TOBACCO REPLACES MEAT IN LENTEN ABSTINENCE -

An item from Vienna announces a Roman Church appeal for Roman Catholics now eating meat on days formerly meatless days, to abstain from smoking on those days, thereby maintaining a measure of abstinence.

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A NEW VERSION OF SEVEN DEADLY SINS BY METHODIST BISHOP -

It has been reported but unverified by INFORMATION BULLETIN that Methodist Bishop Gerald Kennedy claims today's generation can understand "our age and our sickness" by noting that ESQUIRE says the new seven deadly sins are: chastity, poverty, anonymity, age, failure, ugliness, and constancy.

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Communist Aims Pushed by Front Publications Show How They're Sold to People, Bit-by-Bit

Current Communist Goals

1. U. S. acceptance of coexistence as the only alternative to atomic war.

2. U. S. willingness to capitulate in preference to engaging in atomic war.

3. Develop the illusion that total disarmament by the United States would be a demonstration of moral strength.

4. Permit free trade between all nations regardless of Communist affiliation and regardless of whether or not items could be used for war.

5. Extension of long-term loans to Russia and Soviet satellites.

6. Provide American aid to all nations regardless of Communist domination.

7. Grant recognition of Red China. Admission of Red China to the U. N.

8. Set up East and West Germany as separate states in spite of Khrushchev's promise in 1955 to settle the German question by free elections under supervision of the U. N.

9. Prolong the conferences to ban atomic tests because the United States has agreed to suspend tests as long as negotiations are in progress.

10. Allow all Soviet satellites individual representation in the U. N.

11. Promote the U. N. as the only hope for mankind. If its charter is rewritten, demand that it be set up as a one-world government with its own independent armed forces. (Some Communist leaders believe the world can be taken over as easily by the U. N. as by Moscow. Sometimes these two centers compete with each other as they are now doing in the Congo.)

12. Resist any attempt to outlaw the Communist Party.

13. Do away with all loyalty oaths.

14. Continue giving Russia access to the U. S. Patent Office.

The following list of 45 current communist goals appeared in the Congressional Record January 10, 1963. They were taken from *The Naked Communist* by Cleon Skousen, who began his intensive study of communism during his 16-year term of service with the FBI.

The list confirms the "line" pursued in communist publications in this country such as *The Worker*, *the People's World*, and a number of front publications. The check-list provides an interesting opportunity for each individual to determine how much enemy medicine he buys himself, and to observe the sources, both national and local, from which it is merchandized in quantity.

This is on the theory that a few grains of poison occasionally might not kill us but that large doses, repeatedly, can be lethal. At least we ought to know what it is we are asked to swallow.

ACTION in Kentucky

15. Capture one or both of the political parties in the United States.

16. Use technical decisions of the courts to weaken basic American institutions by claiming their activities violate civil rights.

17. Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.

18. Gain control of all student newspapers.

19. Use student riots to foment public protests against programs or organizations which are under Communist attack.

20. Infiltrate the press. Get control of book-review assignments, editorial writing, policy-making positions.

21. Gain control of key positions in radio, TV, and motion pictures.

22. Continue discrediting American culture by degrading all forms of artistic expression. An American Communist cell was told to "eliminate all good sculpture from parks and buildings, substitute shapeless, awkward and meaningless forms."

23. Control art critics and directors of art museums. "Our plan is to promote ugliness, repulsive, meaningless art."

24. Eliminate all laws governing obscenity by calling them

"censorship" and a violation of free speech and free press.

25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV.

26. Present homosexuality, degeneracy and promiscuity, as "normal, natural, healthy."

27. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a "religious crutch".

28. Eliminate prayer or any phase of religious expression in the schools on the ground that it violates the principle of "separation of church and state."

29. Discredit the American Constitution by calling it inadequate, old-fashioned, out of step with modern needs, a hindrance to co-operation between nations on a worldwide basis.

30. Discredit the American Founding Fathers. Present them as selfish aristocrats who had no concern for the "common man."

31. Belittle all forms of American culture and discourage the teaching of American history on the ground that it was only a minor part of the "big picture". Give more emphasis to Russian history since the Communists took over.

32. Support any socialist movement to give centralized control

over any part of the culture—education, social agencies, welfare programs, mental health clinics, etc.

33. Eliminate all laws or procedures which interfere with the operation of the Communist apparatus.

34. Eliminate the House Committee on Un-American Activities.

35. Discredit and eventually dismantle the FBI.

36. Infiltrate and gain control of more unions.

37. Infiltrate and gain control of big business.

38. Transfer some of the powers of arrest from the police to social agencies. Treat all behavioral problems as psychiatric disorders which no one but psychiatrists can understand or treat.

39. Dominate the psychiatric profession and use mental health laws as a means of gaining coercive control over those who oppose Communist goals.

40. Discredit the family as an institution. Encourage promiscuity and easy divorce.

41. Emphasize the need to raise children away from the negative influence of parents. Attribute prejudices, mental blocks and retarding of children to suppressive influence of parents.

42. Create the impression that violence and insurrection are legitimate aspects of the American tradition; that students and special-interest groups should rise up and use united force to solve economic, political and social problems.

43. Overthrow all colonial governments before native populations are ready for self-government.

44. Internationalize the Panama Canal.

45. Repeal the Connally reservation so the United States cannot prevent the World Court from seizing jurisdiction over nations and individuals alike.

PRESBYTERIAN SAYS "NO" TO LITERAL VIRGIN BIRTH -

Recognizing that a "supernatural birth was not beyond plausibility and credibility in that day and age," Rev. John A. Hoyt, a Presbyterian says in HERE AND NOW (12/66) the account of the Virgin Birth of Christ should be accepted by today's Christians as mythological. In terms very similar to those of Altizer and Emery he writes, "It seems to me, this is the way in which the modern Christian must appropriate the doctrine of the Virgin Birth; not as containing objective content; but as an existential summons which calls forth from me a response of faith -- my willingness to believe that Jesus is for me, here and now, the Christ, the Son of the Living God."

The Fundamentalist's problem with such "easy believism" is at least two-fold. First, on such a basis, the followers of Buddha, Mohammed, Confucius, Gandhi, Mussolini or Lenin have just as valid reason for holding the object of their followership to be deity; and second, experience amidst the vicissitudes of life has ably taught the initiated that it is all too highly possible for even the sincere to be completely albeit sincerely wrong. Without an objective base, subjective conviction is hopelessly vapid credulity. How did the earth stay round through all those years of people believing it was flat?

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NON-NEO-EVANGELICAL OPINION EXPRESSED AT WORLD CONGRESS -

A provocative contribution was made by Dr. Frances A. Schaefer of Switzerland at the World Congress on Evangelism in Berlin last October (1966). It would be well if his words were heeded.

Among other things, he said, "The unity of orthodox or evangelical Christianity should be centered around an emphasis on TRUTH and not on evangelism as such."

Continuing, Dr. Schaefer argued, "The guide on our western tour of Berlin told us clearly whose fault it is (ie the Berlin Wall). He pointed out that the wall is there because twenty years ago some of our own men did not understand the enmity of the enemy. Twenty years later those people on the other side of the wall have a right to say very hard things against those men, because they are now caught in the historic results of what the men of twenty years ago allowed and produced. Let us never forget that we who stand in the historic stream of Christianity really believe that false doctrine, at those crucial points where false doctrine is heresy, is not a small thing; this is an enemy. If we do not make clear by word and by practice our position for truth and against false doctrine, we are building a wall between the next generation and the Gospel. And twenty years from now, men will point their finger back and say of us, this is the result in the flow of history.

"If we do not make plain by word and practice that false doctrine is really an enemy, in the flow of history, we cut the ground from under the next generation of the church. And even those who respond in this generation are in danger of responding to their own thought forms and not to what we are sincerely saying. Thus, it must be said with tears that in spite of (and even because of) one's commitment to evangelism -- for principle on the basis of the holiness of God and for the sake of truth -- I can visualize times when the only way to make plain the seriousness of what is involved in regard to a campaign where the Gospel is going to be preached, but where men are going to be invited to pray, etc. WHOSE DOCTRINE is known to be an enemy, is with tears not to accept an official part in that campaign. Evangelism that does not lead to purity of life and purity of doctrine is just as faulty and incomplete as an orthodoxy which does not lead to a concern for, and communication with, the lost..."

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(Continued on page next to last)

SOME EVILS OF INFANT BAPTISM

by M. E. Dodd

There is really no such thing as "infant baptism." We accommodate ourselves to the general usage by the expression "infant baptism."

New Testament baptism is the immersion of a believer in water by the authority of a New Testament church. So-called "infant baptism" fails on two counts: (1) Since an infant is not a believer, therefore, whatever is done to him, even though it be immersion, as with the Greeks, can not be baptism because baptism belongs only to believers. (2) What is called "infant baptism" is performed by Protestants and Roman Catholics by the sprinkling of a little water on the head; therefore, this can not be baptism, because baptism means immersion.

1. So the first evil of infant baptism, so-called, is a misrepresentation of the beautiful and meaningful ordinance of New Testament baptism which was intended to represent the burial and resurrection of our Lord, Jesus Christ.

2. Infant baptism, so-called, was not established or practiced until the organization of the Roman Catholic Church, 500 years after Christ, and is therefore evil because it adds to the Word of God, which is condemned in Revelation 22:19.

3. Infant baptism, so-called, originated in a perverted and false notion of the plan of salvation; namely, that baptism is necessary to salvation from sin and that infants are sinners and therefore will go to hell if not baptized.

4. Another evil of infant baptism, so-called, is that it fills the world with unconverted, unbelieving, unsaved persons, even atheists and infidels, who are supposed to have been baptized. Look at Europe, especially Italy and Poland, where practically the entire population was treated to infant baptism, so-called, and yet millions of them are atheistic Communists and millions of others profess no religion at all. Yet they have been "baptized."

5. Another evil of infant baptism, so-called, is that it gives a sense of satisfaction and security in relationship to salvation which, in reality, is a snare and a delusion. There is no salvation apart from repentance of sin and faith in Jesus Christ, and for one to look to anything else is to damn his soul forever.

6. It is wrong to baptize one in his unconscious infancy and thus rob him of the sweet and satisfying meaning of his own voluntary acceptance of baptism.

7. It is the inherent and inalienable right of each and every soul to determine his own religious acts, and infant baptism, so-called, is a violation of that right.

FOLK SINGING SEEGER AWARDED COMMUNIST MEDAL -

Pete Seeger, American folk singer identified by the House Committee on Un-American Activities (HCUA) has been awarded East Germany's peace medal according to an early 1967 report. REVIEW OF THE NEWS (1/11/67) notes that "Seeger's Communist-line lyrics have made him one of the most popular entertainers at Communist Party functions for years." Conservative Lutherans are distressed because Seeger was used to narrate a contemporary version of the Christmas Story, December 21-24, 1966, over a radio station (KFUO-FM) owned and operated by the Missouri Synod Lutheran Church.

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BIRTH CONTROL FOR UNWED WOMEN URGED IN GOOD HOUSEKEEPING -

An article in GOOD HOUSEKEEPING (2/67) by Episcopalian Priest Frederick C. Wood, Jr., urges birthcontrol information and methods be made available to unmarried women who want them. Says the Episcopalian, "...exclusive identification of birth control with marriage obscures the real moral issues involved in the sexual act -- the nature of the relationship and the social responsibility both parties assume within or outside marriage." He opines also that following his advice "would not lead to irresponsible pre-marital behavior."

A poll by GOOD HOUSEKEEPING of its readers revealed that 27% agree fully with Mr. Wood; 18% in part; 42% fully disagree; 7% in part; 4% had no opinion.

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PHILBRICK CLAIMS ROMAN CAMPAIGN IS SOFT ON COMMUNISTS -

An item by Herbert Philbrick published in the PEOPLE'S VOICE Newsletter reports that the Roman priest-worker movement is a means of softening Roman Catholics for Communism. This is based upon an article which appeared in POLITICAL AFFAIRS (6/65) entitled "The Church and the Working Class", the authors of which are identified as a "Group of Worker-Priests" said to be members of the "Holy Church." For those who do not know, it should be told that POLITICAL AFFAIRS is the leading communist monthly in the U.S. Gus Hall, leader of American Communists wants it understood that although communism and religious faith are perpetually separated, this does not mean that the church as an institution needs to be treated (with its personnel) by communists as an enemy. Philbrick, observes that although communists are being told to be "nice to Catholics," they are not being urged to join the Roman Church. The article is a clever bit of fifth column dialectic typical of the comrades including the usual attack upon capitalism, employers and management, and the usual play-up of the "class struggle." The plea of the "Worker-priests" is for the Roman Church to take up for the worker in his struggles and help him. Says the article, "The working class movement does not need the church as its guide or ally, but to the extent that the church agrees to end its temporal power, it can reveal the profound meaning of those ideals."

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CHEERS FOR THE COLLECTIVIST ECONOMY -

NATIONAL REVIEW carries an item reporting that in 1963 some 75% more cropland was farmed in the Soviet Union than in the U.S. This employed seven times as many farm workers, producing less than half the amount of grain produced in the U.S. This was for a Soviet population 19% greater than that of the U.S.

This is of especial interest as CHRISTIAN ECONOMICS reports from Congressman Lipscomb that the Italian Fiat Automobile Company has agreed to build a large plant in the Soviet Union on condition that machine tools can be obtained from the U.S. It seems a secret U.S. government agreement for such shipments has been insured. O, well perhaps the whole project will be so ineffeciently run as to constitute no real competition to American interests.

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GRAHAM EXPOSES HIS PHILOSOPHY OF SEPARATION -

According to the report of an eyewitness at the Miami meetings of the National Council of Churches in December (1966), Dr. Billy Graham said: "We need to remind ourselves of such Scriptures as Paul wrote to the Corinthians, 'Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.' Now some people have interpreted that verse to mean the National Council - that you're to come out and not touch the unclean thing (laughter). That's not the meaning there. The meaning is the paganism - the evils of the world. Indeed, we're to go into the world and mingle with the publicans and sinners, but we're not to participate in the moral and social evils."

This expression of his philosophy of separation is very helpful in examining many things that have been said and done. One of these took place at the same sessions of the NCC and is reported by BLU-PRINT: "Responding to the introduction by Mrs. Norman Vincent Peale, Dr. Billy Graham is quoted as saying the following at the NCC convention in Miami Beach on Dec. 6, "Ladies and Gentlemen-when I was invited to speak here I wasn't sure whether the program committee had gotten the right Graham or not because I was a little overwhelmed. I still am overwhelmed. And I'm sure that I owe, at least in part this occasion to my long time friend and a person whom I admire so much, Mrs. Peale. I don't know anyone who has done more for the kingdom of God than Norman and Ruth Peale or have meant any more in my own life- the encouragement they have given me. But I am highly honored to be here to address you. My denomination is not a member of the National Council of Churches and I am reminded of a man that asked another one on the street (he was trying to do some sort of witness) and he went up to this man and he said, "Are you a Christian?" He said, "No, thank God, I'm a Baptist!" My wife is a Presbyterian. Her denomination is in the National Council so perhaps I am here by marriage."

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PEACENIK SOCIAL PHILOSOPHER BERTRAND RUSSELL EXPOSED BY PAST -

Bertrand Russell, British social philosopher who is vocal as a pacifist has been in the news lately because of his projected trial of LBJ and Robert McNamara as war criminals on account of the Viet Nam War. The Tribunal is to be held in Europe with Existentialist Jean Paul Sartre who hates America as one of the important figures.

Russell seems, however, to have forgotten something that has been pointed out in a King Feature, namely that in 1948 he was so disturbed over the Soviet refusal to cooperate in the Acheson-Baruch proposal to internationalize sources of nuclear energy, that he called for an atomic strike at the Kremlin. "Communism," he said, "must be wiped out, and world government must be established."

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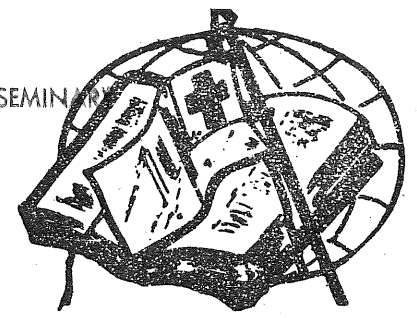
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Fundamental Baptist Fellowship

Information Bulletin

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Volume 12

May - June 1967

Number 3

FUNDAMENTAL BAPTIST FELLOWSHIP
ANNUAL MEETING AND BIBLE SESSIONS
MAY 23 - 25
AT
FIRST BAPTIST CHURCH -- ARVADA, COLORADO
Dr. Chester J. McCullough, Host Pastor

Some fifteen fundamental Baptist pastors, preachers, teachers and leaders are being scheduled for a great Bible-preaching and teaching conference in the Denver area, May 23 - 25.

For many years the complaint among Conservative Baptists and others has been, "Why should we travel so far to hear a lot of uninteresting business, and so much argument about technical matters? We want to hear some good preaching and Bible teaching."

To meet this need the conference in May has been planned.

SAVE THE DATES! PLAN TO ATTEND!
* * * * *

THE INFORMATION BULLETIN PROPOSES

The INFORMATION BULLETIN suffers from the identical affliction that has plagued religious papers and theological journals across the years: Micawber's impecuniousness; or inadequacy of funds. For this reason rigid economies are always in order, such as typed copy on 8½ x 11 paper instead of classic type face on enamelled stock.

Our printer is to be appreciated for his budget prices. Unfortunately he has

had problems, as have we. His were problems of development, and a need for new and better equipment. Now that he has it, we are hoping to hold to a regular publication schedule.

This we propose. To support the proposal we invite prayer, editorial assistance, and financial aid. Checks should be sent to the Chicago address. News item clippings, and articles should be sent to the editorial office at 355 Voorhees Ave., Buffalo, New York, 14216.

We plan to continue from time to time to include pages important enough to file. These sometimes seem belated. It usually takes time to secure permission to reproduce.

There is also a reason for real tardiness in the appearance of several items probably to appear in the near future. The material unproduced during our printer's reorganization has not all been scrapped. Some of it is too good for the waste basket and has enduring worth. It is as valuable as ever for those who have not yet procured it from another source.

Please pray. We offer no new address for prayers. While we are not assured that Fundamental Baptist Fellowship constituents pray enough, we are confident they have no lack of know-how as to the technique of the mystic and potent endeavor.

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NEW TESTAMENT ASSOCIATION REVERSES POSITION ON ETHICS

According to NORTH STAR BAPTIST an almost complete board of the New Testament Association of Independent Baptist Churches (NTAIBC) met October 17-18, 1966 at Owatonna, Minnesota, and adopted a resolution called a "Resolution on Ethics" as follows:

It was moved and supported and passed unanimously that we, the Trustees of the New Testament Association of Independent Baptist Churches, express our deep disappointment and strong resentment against any individuals, or groups of individuals, who were present in Denver, Colorado, in 1965 in the Beth Eden Baptist Church and in almost unanimous action established a messenger-voting procedure for local churches that had applied for affiliation who might desire representation in the next annual meeting in Indianapolis, Indiana, in 1966 and; WHEREAS it would be unethical for these to exercise voting privileges without abiding by the messenger-voting-procedure that they themselves had established in Denver, Colorado and; WHEREAS there were a negligible minority in Denver who spoke against this messenger-voting-procedure, we deplore and resent any of these who refused to accept the action of this democratic body and as a minority have called this established messenger-voting-procedure unethical, and we deeply resent the unethical influence these may have exercised upon others in misrepresenting this messenger-voting-procedure.

Because it was felt by many, reportedly that the October resolution had been misunderstood, the board in January (1967) session at Chicago adopted the following resolution:

WHEREAS, the actions of the Indianapolis meeting of the NTAIBC were affected by the shadow of a dilemma, to wit, (1) a letter from the Chairman of the Committee of 25 which led to the belief that a larger constituency would have part in the discussions leading to the formation of a new Association of Churches, and (2) the vote of the messengers at Denver (1966) in supporting a provisional constitution which provided for a limited constituency according to the minutes; and WHEREAS, there is a need to structure a visible effort for unity among many brethren who

support these above stated divergent interpretations; and WHEREAS, misunderstandings have occurred by such interpretations; and WHEREAS, the Resolution of Ethics could be interpreted as a reflection upon those who expressed themselves in opposition to the organizational actions at Indianapolis; BE IT RESOLVED, that we rescind the Resolution of Ethics and BE IT FURTHER RESOLVED, that we ask the editorial staff of the NORTH STAR BAPTIST, which published this Resolution of Ethics, to publish the action of this Board as to rescinding the Resolution of Ethics.

President Allan N. Williams of the NTAIBC and others have expressed the hope that unity among all interested in the development of the NTAIBC may be achieved without completely restructuring the movement.

* * * * *

WHOSE WORD SHALL WE PREACH - GOD'S OR MAN'S ??

Years ago upon reading that Paul urged Timothy to "Preach the Word," we thought we knew what he meant. For some time now the kerygmatic theologians have been trying to brainwash us to the idea that "the Word" is something other than what the Holy Spirit gave to the holy men of old. An allusion to this was made, according to report, by Billy Graham at the NCC meeting in Miami (1966) when he told of doing a lecture series at Harvard some three years back. It seems that the Chaplain who introduced him for his final lecture said that one thing he did not like about Graham was that he "has too much of the Bible and too little of Jesus." To this Graham says he responded: "I would like to talk about Jesus tonight - I would like to use a couple of his quotations, but I don't know anywhere to go except the Bible to get them. . ."

This brings us to the question: "To which Bible shall we go?" The fundamentalist is accused of worshiping the text, especially the King James Version (KJV). He does not, but that does not stop the liberals and neos from saying he does. But being unable to stop the fundamentalist from honoring the message of the text, the liberals and neos have dedicated themselves to a campaign of watering down the message, with occasional syphoning off of the truth, to the end that in a generation or so (but the Lord is coming) the text will no longer enunciate the glorious truths which, used of the Spirit, produce fundamentalists.

The latest step in the watering and syphoning process is the GOOD NEWS FOR MODERN MAN translation, called THE NEW TESTAMENT IN TODAY'S ENGLISH VERSION, produced by the American Bible Society. Some have wondered how long it would be before proof would appear that the Bible Society is under the liberals' net. The appearance of this new text is proof, although not the first.

A few examples of the watering and syphoning are offered. (We should like very much to see a complete critique by a competent scholar.) First we note that the preface tells us that this translation was made from a Greek New Testament prepared by an international committee of New Testament scholars sponsored by several members of the United Bible Societies and published in 1966. Having noted this, and then upon reading some of the text and discovering novel verbiage and certain omissions, we assumed that the Greek scholars had discovered valid reasons for altering the Nestle text. The next step was to examine a copy of the new Greek New Testament claimed as the source of the "GOOD NEWS." Surprise! In none of the verses we examined were there any changes! Changes in the English? Yes! In the Greek? No!

The first verse for a fundamentalist is John 3:16. There we found that "God gave his only Son," with "begotten" omitted; so that the believer "may not die,"

with the idea of "perish" completely obscured. The Jehovah's Witnesses must be delighted by the omission of "only begotten." They dared not omit it in their own NEW WORLD TRANSLATION. After reading a few other verses we were prompted to wonder whether there were some JWs on the translating committee.

Sustaining this jolt, we looked at John 1:18 where the KJV says: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." To us this looks like a fairly literal translation of the Greek except for the last word (him) which is supplied but with good reason. But what does the "GOOD NEWS" say? "No one has ever seen God. The only One, who is what God is, and who is near the Father's side, has made him known." This is a mixture of translation, inventive genius, and watering down. The verse is couched in such cleverly appealing rhetoric that the average reader will never miss "only begotten" which is omitted. Yes, it is in the Greek, but not in the English. We looked at both.

Similar inventiveness was employed in producing John 1:1, in the important Logos passage. Because a lengthy treatment would be required to do justice to the subject, we may at this time best pass it by. To the credit of the translators, this must have been done while the JWs were out of the room. But no stretch of the imagination could call the "GOOD NEWS" rendering a translation. It is not even a paraphrase. At best it might be said to be a rewording of concept. It is disappointing to learn that this is now good enough for the Bible Society.

Following the clue of the missing idea of "perish" in John 3:16, we next turned to Acts 8:20 where the KJV says: "...Thy money perish with thee,..." Here we concluded the JWs had gone for the day because the "GOOD NEWS" renders it, "May you and your money go to hell..." Considering the two verses together, it appears that the paraphrasers are willing to equate perishing and going to hell with dying. This is an unfortunate mixture not only because hades no more appears in Acts 8:20 than does dying in John 3:16, but also because of the difference in meaning between the Greek hades and the English hell.

Hopefully we turned to Philippians 2:6, and rejoiced that it was the King James text that was used on us in identifying the Son of God and relating Him in the Godhead. Admittedly this is a difficult passage. The KJV says: "Who, being in the form of God, thought it not robbery to be equal with God..." Kittel's THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT renders the "thought it not robbery to be equal with God" as "did not regard it as a gain to be equal with God," which appears both fair to the Greek and harmonious with fundamental Christology. But what says the "GOOD NEWS?" "...he did not think that by force he should try to become equal with God." The JWs must enjoy that, not to overlook the Mormons! To what end is this foolishness but to embarrass Jesus Christ and cast shadows upon His deity? And now it is being done in English, by the Bible Society, and right before the un-seeing eyes of contributors and supporters.

At the risk of becoming tedious, we refer to one more verse. The other day we received a letter which had been sealed with a Scripture text sticker. It was a Bible Society sticker and bore a verse from the new "GOOD NEWS" or "TODAY'S ENGLISH VERSION," Ephesians 5:2, "Your life must be controlled by love, just as Christ loved us." Now this is a good thought, but it is not what the Greek text says, and is therefore not a translation, but again a rewording of concept. The Greek is like the KJV, saying, "...walk in love..."

How far will the Bible Society go, or perhaps we must ask, how far has the Bible Society already gone? The BAPTIST BIBLE TRIFUNE (3/31/67) carries a letter

from Mr. Joseph Pickard of the Oasis Oil Co., of Tripoli, Libya, addressed to the American Bible Society, which we quote:

"I came to New York on a few days' business trip. I needed Bibles, and so I went to the American Bible Society's new offices on Broadway, toward the First Baptist Church of which the late Dr. I. M. Haldeman was pastor for more than 50 years.

"The Society had a display of 'Plants of the Bible.' One of the plants was captioned 'Manna Lichens', and with the following explanation: 'Lecanora Esculenta...and had rained down on them Manna to eat (Psalm 78:24). These specimens, or some closely similar types, probably comprised the Manna referred to in the Old Testament. Great showers of these lichens sometimes occur in parts of the Near East hundreds of miles from where the plants grow.'

"Shades of Satan! Salt is sugar; bitter is sweet. The Bible which they promote is now not the Bible!

"Jesus said the Manna came from heaven; the Bible Society says it came from the desert.

"How applicable Jesus' words 'if a kingdom be divided against itself, that kingdom can not stand' (Mark 3:24). The Bible Society is building again that which it is destroying.

"Now does that make sense?

"I think Bible believers everywhere ought to know about this.

"(signed) Joseph Pickard."

No, this does not make sense, that is sanctified sense, but it is part of Satan's plan to destroy God's truth from among men, to wrench it from man's knowledge and experience. Those who would be true to God's truth must be reminded constantly that mutilating the Bible and humanizing Christ are two of the four principal activities of the program of modernism. Modernism, it must be admitted, is no longer modern, but the program of Christ-denying unbelief is still the same. Not only does it seek to destroy the old fashioned God-honoring, Bible-believing faith, but also to silence every voice raised against the liberalizing process.

It is hard for some to believe that Satan works everywhere if no strong stand is taken against him. That he does, and that there is rejoicing over the successes of the ongoing liberalizing process is evident in a report made to the National Council of Churches meeting at Miami by Dr. Ralph Holderman. He attended the Graham Evangelistic Association's World Congress on Evangelism at Berlin, going as an official observer of the NCC. In telling what he observed at the Berlin meeting, he said: "...one of the things that shocked me was that there was no Bible burning there. The RSV was used, quoted, without any embarrassment, without any apology. The New English Bible was quoted - no apologies. Philips translation wasn't even called a paraphrase (laughter) - it was actually quoted as if it were the Bible. And there were other things that happened - absolutely amazing, and I said to myself - no stack of Bibles out in the midst of the Congresshalle, and a burning of them? No - nothing like that. We're away past that! Thank God for the 10 years that have come and gone, and for the change in attitude in some of the folks whom we came to meet."

Preach the Word? Yes, preach the Word! But make sure the word to be preached is God's Word; not the liberalized, watered-down, syphoned-off word of those who would neutralize the true New Testament message, subtracting from the uniqueness of Jesus Christ!

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BAPTIST - ROMAN COOPERATION ??

What is all this about cooperation between Baptists and Roman Catholics? February news notes told of Dr. Wayne Dehoney, immediate past-president of the Southern Baptist Convention saying he thinks "it would be marvelous for the Roman Catholics to take part in this great evangelism activity," the Crusade of the Americas being planned for 1969 under the sponsorship of a number of Baptist bodies. Dr. Dehoney is the coordinator for the North American phases of the crusade.

Responding to Dr. Dehoney, Dale Francis writes in his OUR SUNDAY VISITOR: "Let the Baptists make clear they do not intend to seek to proselyte, let them make clear to their evangelists that they want Catholics to be approached by Catholics, and what Dr. Dehoney proposes could very well come about. That kind of a joint campaign, each seeking to reach their own and the unchurched, would be one that all Christians could join."

The basis for Southern Baptist Dr. Dehoney's suggestion is his impression that there is a more cooperative attitude among Romanists since the Second Vatican Council. "I feel this new spirit is very worthwhile" said Dehoney at Dallas, "and I have no difficulty in seeking and having fellowship with anyone else following our Lord Jesus Christ. I feel that these activities (dialogue between Romanists and Protestants and certain inter-faith activities) is a growing spirit that is going to lead to a new area of appreciation and understanding."

Dehoney's reply to Dale Francis is both revealing and adumbrating. It reveals the backdrop of the Baptist position against which Dehoney has received all his orientation. It obscures where and how he became so confused as to think that two so different interests as the Baptist faith and the Roman religion can cooperate profitably. Dr. Dehoney writes (in part) to Mr. Francis:

"I am happy to respond to your editorial invitation...

"As far as I am concerned the clear objective of our evangelism is 'to bring lost men to God through repentance for sin and voluntary personal faith in Jesus Christ.'

"In this day of institutional Christianity, traditional faith, and cultural religion, there are millions of people in the Americas who may claim a nominal identification with some church or denominational body who do not have and would not claim to have a vital relationship with the living God or the assurance of personal salvation through faith in Jesus Christ. The object of our evangelism is to preach the Gospel to the 'unsaved' whether they be 'unchurched' or 'nominally unchurched.' For we believe that it is the individual's relationship to Jesus Christ, and not his relationship to any church (Baptist or otherwise) that is the basis for his salvation.

"May I again personally extend an open invitation to Catholics to 'walk beside us' and 'join in the preaching of the New Testament doctrine of grace to the unredeemed in Latin America and North America and to be a part of a great twentieth century revival of New Testament Evangelism in this hemisphere.'

"May I personally invite the Catholic Church...

"...We would welcome all who love our Saviour, and seek to follow him as Lord, to 'walk beside us' in this challenging objective to preach the Gospel of personal redemption through faith in Christ to every creature in this hemisphere in the Crusade of the Americas in 1969.

"Sincerely yours, (signed) Wayne Dehoney."

Puzzling? Yes. Neither the new Catholicism, nor the old preach "to bring lost men to God through repentance for sin and voluntary personal faith in Jesus Christ." Surely Dr. Dehoney must know that. Roman Catholicism is both institutional and sacramental, having a dogma rooted in tradition rather than grounded upon the Scriptures where personal faith in Christ is taught.

The possibilities for Baptist - Roman cooperation can not be contemplated without a definition of terms. Which Baptists and which Romanists can cooperate? On the Baptist side of the fence there are the Fundamentalists and the non-fundamentalists. Since being a Baptist is linked with a literal New Testament as the sole authority for doctrine and practice, a measure of accomodation is required in naming as Baptists the neo-evangelicals, the neo-orthodox, the liberals, the interdenominationalists, the ecumenists, the "death of God" people, and the rest who carry a "Baptist" banner. But it is from among these latter that they are to be found who may consider cooperation with Rome possible and perhaps profitable.

But there are differences within Rome also. Probably Rome embraces more variety of faith and non-faith than is included among Baptists. The differences are both theological and practical. In setting forth bases for inter-cooperation some barriers are theological, some practical, and at great loss in time, life, money and truth proposers discover the thinness of theories not disciplined by basic, historic and acceptable tenets.

For example, some say Rome has changed. Yet many within Rome say she has not, and never will. Dr. Vernon Grounds delivered a paper on MISSION AND NEO-ROMANISM to the April 1966 Congress on the Church's Worldwide Mission held at Wheaton, Ill., in which he quoted from a 1965 article by Boelo Boelens of the Christian Reformed Church, saying: "Is a contemporary expression of the Gospel message simply not possible? Does the Bible forbid us ever to deviate from its language on penalty of losing its message? This, it seems to me, is the crucial question to which we must increasingly address ourselves -- fearlessly, and without hidden prejudices, for an honest proclamation of the Gospel is at stake, and the salvation of the world (I Peter 2:9). And as we face this crucial question, we should not deny that in the proclamation of the Gospel to an unbelieving world Protestants and Roman Catholics need each other badly. Confronted with the breath-taking task of confronting the world honestly and intelligibly with Christ, Protestants and Catholics should start looking for the things that unite them rather than repeating the things that divide them. Indeed, it could well be that the more we try to realize the already existing fellowship, the more intimate it will become -- notwithstanding the many serious and frustrating differences of conviction."

Dr. Grounds adds that Boelens is "a thoroughgoing evangelical," to which we might agree, glad no one is claiming this as fundamentalism.

Should not the word of the Pope be more reliable and therefore more readily accepted as authoritative on the question of change in Rome than any other word? Calling itself "America's National Catholic Paper" the REGISTER published at Denver

carried a Vatican City account January 29, headlined "Pope Declares: UNITY, Yes; COMPROMISE OF FAITH, No." Quoting Paul VI, the item reports he told Catholics not to confuse ecumenism with misguided zeal that would compromise doctrine.

Not all the Romanists agree with the impression the Pope wanted to leave with the common Roman Catholic man in the ordinary Roman pew as emphasized by various who have criticized the Herbst column (OUR SUNDAY VISITOR) because the author said that leaving the Roman Church would be a very great sin. Says Leslie R. Keylock, calling himself "an evangelical professor at a Catholic College (St. Norbert's), in writing to the editor of CHRISTIANITY TODAY (3/31/67): "Anyone who knows anything about Catholicism today knows that Father Herbst's syndicated column remarks about a Catholic's conversion to Protestantism reflect a pre-Vatican II mentality. That mentality is no longer represented by any leading thinker in Catholicism with whom I am familiar."

That what is basic to salvation is supremely important in assessing likenesses and differences between Romanists and others is evidenced in the following from Eugene C. Bianchi evaluating the Second Vatican Council's decree on ecumenism: "Men on both sides are to blame for the historical rift in Christianity. Therefore, admonishes the Council, we 'must humbly beg pardon of God and of our separated brethren,' just as we forgive them their offences against us. The children born unto separated communities can not be accused of the guilt of separation. Rather, they should be looked on with respect and affection, as those who, 'justified by faith in baptism,' are members of Christ's body." Now here is the crux of basic disagreement not to be resolved through dialogue. For the Fundamentalist, this disagreement can not be resolved by less than Roman conversion to the Bible, or abandonment by Fundamental Baptists of the New Testament. Since when have Baptists countenanced the notion that justification is either in baptism, or by faith in the same?!! Lutherans and some Reformed people do, as also the interdenominationalists who have retained a measure of the doctrine they claim to have repudiated. So also do the Campbellites, and any who are so obfuscated before the Lord's Table as to confuse believer's baptism with infant sprinkling.

Finally it must be said that the employment of dialectic on both sides hurts inestimably. Initially and for shallow consideration by the shallow minded, it helps. In the long it hurts, making a sore for which there is no healing. The professor from St. Norbert's cited above said in his letter, "This fact is especially significant when it is realized that those documents themselves (Vatican Council II documents) have been so worded as to win the approval of both 'progressives' and 'conservatives'", all of which may seem well and good, but later when both sides discover that the words do not mean what they hoped, how much friendship and cooperative unity shall have been generated?

Treatments on the Vatican Council have furnished the first popularly recognized modern admissions of dialectic among Romanists. Prior to this we blamed the liberals and neo-orthodox Protestants for this sin. The most blatant and destructive dialectic of the century was the use of Biblical vocabulary by unitarians in the take-over of the old line denominations. More recently Barthianism, Tillich's ultimate concern, and the "Death of God" notions have provided a more philosophic dialectic.

Has Rome counterparts to these with whom Protestant dialecticists may cooperate? Yes, indeed. Let us never again hear the exclamation we used every now and then to encounter, forcefully expelled from the lips of a disgusted Fundamentalist: "Well if the time should come that I could not find a fundamental church, I'd far sooner become a Roman Catholic than join up with the liberal Protestants!" Once, it was argued that Rome, with all her erroneous additions, at least believed the

Virgin Birth, the miracles and the bodily resurrection of Christ. Today's Roman Catholic can take it or leave it. Even Herbst with his "pre-Vatican II mentality" holds Genesis 1-11 to be but an allegory with Adam and Eve as "efficient mythological characters."

That Rome has her own version of the "Death of God" and other subjectivist extremes must not be overlooked. Leslie Dewart's THE FUTURE OF BELIEF offers a complete renovation of theism, even including as a possible ultimate "a churchless Christianity." What a far-cry from the rigidity of traditional Rome!

So, what about Baptist-Roman cooperation? This would depend upon which Baptists are to cooperate with which Romanists, and for what reasons, envisioning what results. As to the Fundamentalist Baptist, he can not cooperate with liberals of any kind, and he and the old-line rigid Roman Catholic have found for years that their best area of cooperation is their agreement to disagree.

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LUCERNE - NEW CHRISTIAN VACATION SPOT

In September of 1966, the Lucerne Christian Conference Center, formerly the Lucerne Hotel, at Lucerne, Cal., was dedicated by the San Francisco Baptist Seminary. It is northeast of San Francisco, about 140 miles, or less, depending upon what route is used.

Lucerne offers vacation rest amidst beautiful western scenery and delicious diningroom fare, with boating, fishing, golfing and every other kind of game Christians play, in addition to conference programs.

A full program of summer conferences has been arranged featuring speakers pledged to be true to the Word of God.

Congratulations are due Dr. Arno Q. Weniger, president of the Seminary, and to Dr. G. Archer Weniger, chairman of the board, also to the trustees of this great institution for undertaking this venture in these days.

The 1967 summer program is to include a conference presented by the Bible-Science Association, a Prophetic Bible Conference and various other highly worthwhile attractions. Write for complete information to the San Francisco Baptist Seminary at 1225 Franklin Street, San Francisco, Cal. 94109. You will be glad you did.

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N E W S B R I E F S

COUNCIL OF CHURCHES CROWD COOL TOWARD LEIGHTON FORD REVIVAL -

Leighton Ford of the Billy Graham Evangelistic Association planned a conference for February 22 with ministers of the Buffalo, N. Y., and Niagara-Frontier area at Kleinhans Music Hall. Reliable sources reported that some 1200 invitations were issued, all to men listed on Council of Churches lists, with no fundamentalists invited, not even New Evangelicals. About 52 responded, not enough to carry responsibility for a crusade. It may as well be faced, the Council of Churches crowd may be interested in a Harvey Cox program; but not in evangelism.

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BIOLA CHANGING -

The Biola College faculty for many years annually signed the Biola doctrinal statement, but this custom has recently been discontinued. The report of Biola College to the Western Association of Schools and Colleges, dated November 2, 3, 1966, includes an item numbered "6", as follows: "Signing the doctrinal statement. Attention has been called in the past by visiting committees (not the last one) to the fact that the Biola faculty annually sign the doctrinal statement of the College at the beginning of the school year. This policy has been discontinued."

Many of the schools, formerly fundamental have gravitated into secularism and mediocrity so that they no longer produce graduates who are sharp instruments for the Lord, through seeking academic recognition and accreditation. The secular accrediting associations are sold on the notion of the importance of "academic freedom," and they think doctrinal qualifications interfere with academic freedom. Of course, to some extent they do, because they prevent teachers in a truly Christian school from teaching secularism, materialism, atheism, evolution, situation ethics, contextual morality, etc. Being held true to divine absolute is of far greater value than accreditation, and when a Christian school can not have both, in the Fundamentalists' opinion it had better choose the best.

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ROMANISM IN ABC SEMINARY -

A weekly course in Roman Catholicism is in progress at Crozer Theological Seminary (American Baptist) at Chester, Pa., using as teachers priests and professors connected with the Roman Catholic Philadelphia Archdiocese. The course is an elective and reportedly has attracted 13 Crozer students.

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PIKE'S GOD IN HIS HEAD -

James A. Pike told a congregation at the Fountain Park Church of Grand Rapids that if the God who was angry because Saul failed to destroy the Amalekites was not dead "he ought to be."

At Dallas he told the Division of Christian Education of the National Council of Churches that "pre-fabricated authority" in religious instruction is "doomed." Empirical data, says Pike, is demanded by the laity to back up church teaching.

The demand for data to be sorted, compared, examined, accepted and/or rejected puts the supreme authority inside the human cranium instead of with the Almighty. Pike's god is smaller than some of us thought.

CHRISTIAN CENTURY calls him (3/15/67) a "minitheologian," with the admission that it is done in a "minicolumn."

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"CHANGELESS" ROME CONTINUES FOMENT -

The editor of NEW BLACK-FRIARS, "zesty" British Roman Catholic monthly has been dismissed according to TIME (3/10/67) because of a February editorial quoting theologian Charles Davis' charge that the Roman Church is "racked by fear" and dominated by authority rather than truth. Rev. Herbert McCabe added his own opinion in writing of theologian Davis' (who since married an American) "defection," saying "the church is quite plainly corrupt."

TIME links McCabe with other British Roman Catholic thinkers in a New Left who hold that the Roman Church needs revolution and that it must be accomplished from inside. They want a "Christian" (Roman) embracement of early and youthful Marx, not the Marx of DAS KAPITAL, but the Marx who protested against man's alienation in a dehumanized industrial order.

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SOUTHERN BAPTISTS TALK ECUMENICAL COOPERATION -

Southern Baptist executives and staff personnel were urged toward ecumenism at a Mobile, Ala., joint meeting attended by state executive secretaries and editors. Dr. Duke K. McCall, president of Southern Seminary at Louisville, and former president of the SBC told the group that in the future people would be "geared to the idea that Christian unity is more important than our differences." McCall was joined by Prof. Wayne Ward of the Seminary faculty who opined that Southern Baptists "must seek ways to express our unity with those who are our brethren in Christ..."

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CHANGE IN ROME NOT SEEN -

Pope Paul VI, speaking just before Christmas from his apartment window, from where he imparted his customary noon feast-day blessing, exhorted the crowd below him in St. Peter's Square to renew their devotion to the "Mother of God." According to Eastern Washington's INLAND REGISTER, he asked that this devotion conform "to the ideological criteria of the Council, which assigns Mary an exceptional role in our piety according to the design of redemption - that is, a Christological and ecclesiological role."

The Denver REGISTER (1/1/67) reported the Pope's saying "through Mary to Christ, says Pope Paul in Rome...we must come close to Mary...From the virginal maternity of Mary we can find our way to the humanity of Christ..."

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PENTECOSTAL SPEAKER FOR CBA -

The program for the 1967 annual meeting of the CBA of New York State, at First Baptist Church, Merrick, L.I., includes a seminar on "The Church Reaching the Addict" conducted by the Rev. Dave Wilkerson, author of THE CROSS AND THE SWITCHBLADE. The question to be asked is, does the experience of regeneration release the addict and transform him into a new creation in Christ, or is the tongues experience necessary in order to break his addiction? Then, if the tongues experience is to be presented as a necessity, are New York CB's now ready to embrace this adjunct?

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MARXIST LEADER SPEAKS AT UNIVERSITY OF BUFFALO -

Dr. Herbert Aptheker spoke to a meeting of the Socialist Club on the campus of the State University of Buffalo Wednesday March 1, drawing about 600 persons to the Fillmore Room at Norton Union. Aptheker is a self-styled Marxist and is director of the New York School for Marxist studies. He discussed the current Negro movement in civil rights and is reported to have argued that it is a revolution in America rather than a reform.

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STATISTICS TELL WHY OF TODAY'S EROSION: DRINK, DOPE, SEX, LAWLESSNESS -

A missionary conference held in Chicago in 1960 compared the twentieth century world with that of the nineteenth. They found that according to the Boston Baptist Missionary Society the world of 1830 had 200 million Protestants among a total population of 800 million. Comparing this with a carefully studied 1960 estimate they discovered that numerically Protestants had been holding their own. They still had about 200 million. Proportionately they were in bad shape, however. The total population had increased by more than 2000 million! Taking into consideration the fact that the 1960 200 million figure included all the Bible-denying, Christ-rejecting liberals and neo's who call themselves Protestants, the total count of the born-again was doubtless quite insignificant, and has not probably increased much since then. No wonder the news is full of drunkenness, murder, sex and irresponsibility!

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ROME SHOWING BETTER PERCENTAGE THAN PROTESTANTISM -

Rome shows much healthier numerical progress than Protestantism, although not at all in step with population growth, according to Abbe Francois Houtart in his **THE CHALLENGE TO CHANGE: THE CHURCH CONFRONTS THE FUTURE**. He observes that Rome can claim no greater proportion of today's world population than she could at the time of the first Vatican Council (1869-70), about 19%, and that according to current trends this proportion will not improve but will dwindle to 15% or 16% by 2000 A. D.

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JESUIT OPPOSES GARAUDY EXPOSURE -

The appearance at St. Louis University of Roger Garaudy as a special lecturer before an audience of hundreds of students was assailed by a Jesuit priest, Daniel Lyons in **OUR SUNDAY VISITOR** (12/18/66). Recognizing Garaudy as France's leading Communist theoretician, he deplored his December campus visit saying: "It was another sad day in the annals of freedom, falling as it did on the 25th anniversary of the bombing of Pearl Harbor. Unlike the attack on our Pacific fleet, the damage done to students' minds may never be repaired. Garaudy's goal is that of any Communist, the destruction of Christianity. Communism depends on atheism for its very existence, just as democracy depends on belief in a Creator in order to establish the essential element of inalienable rights."

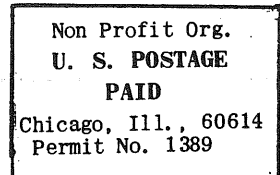
Writes the Rev. Lyons, Garaudy "describes our religion as irrational." He claims that we are 'sub-human' if we believe in the supernatural." He opines, "Garaudy is no philosopher. I believe he is incapable of arriving at objective truth, or that he can define it. To a Communist, the only truth is what serves the Party."

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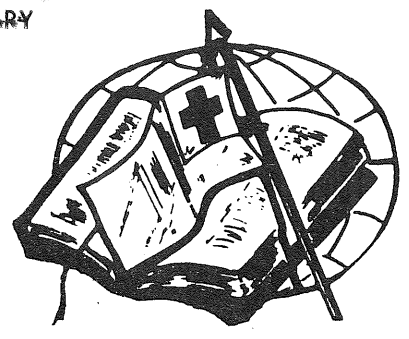
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ANNUAL SESSIONS AT ARVADA GREATLY BLESSED

"The Glories of The Word of God" was the theme of the 1967 Fundamental Baptist Fellowship Conference held May 23 - 25 at First Baptist Church, Arvada, Colorado. "Tremendous," "What a blessing!" "Do it often," "Come to Denver again next year," were some of the audience expressions. The glories and the fellowship were enjoyed by Bible loving Baptists from as wide an area as New York to California, and from Arizona to Minnesota.

Speakers and subjects were Rev. John G. Bellshaw, Minnesota, "The Gospel of John"; Dr. Allan N. Williams, California, "Ephesians"; Dr. Monroe Parker, Colorado, "The Gospel of Matthew"; Dr. M. James Hollowood, New York, "Jude"; Dr. Robert Delnay, Colorado, "Philippians"; Dr. Lee B. Long, Illinois, "Acts"; Dr. G. Archer Weniger, California, "The Glories of The Word of God in Theological Controversy"; Dr. B. B. Augsburg, Colorado, "Isaiah"; Dr. Warren Dafoe, Indiana, "James"; Rev. George W. Hare, California, "The Great Commission"; Dr. Earle E. Matteson, Colorado, "Timothy"; Rev. Arno Q. Weniger Jr., Illinois, "Hebrews"; Dr. B. M. Cedarholm, Minneapolis, "The Glories of The Word of God in Preaching"; and Dr. Edward J. Nelson, Colorado, "The Glories of The Word of God in Soul Winning". Four great messages on Revelation were delivered by Dr. H. LaVern Schafer of the San Francisco Baptist Seminary. With each speaker's presentation mimeographed notes were distributed to assure memory aids for students of the Word. Other program guests included Dr. Roy H. Austin, California, Rev. Chester J. Halberg, Montana, Dr. Wayne Van Gelderen, Illinois, Rev. Roger Martin, Colorado, Rev. Ralph Martin, Wyoming, and Dr. James Warnock, California.

Several promotional sessions for the FBF were conducted by President G. Archer Weniger with excellent response in cash and pledges. With several dozen new contributing churches added to the treasurer's roster, it is hoped some of FBF's best years of service may still be in the future if the Lord tarries.

If you missed the 1967 conference, plan now to attend in 1968. Tentative plans call for the same approximate dates, possibly in Minnesota.

Checks, pledges and requests for the INFORMATION BULLETIN or other literature should be directed to the Chicago office. Items for the BULLETIN, clip-

ings and other documentation should be sent to the editor at 355 Voorhees Avenue, Buffalo, New York - 14216.

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FELLOWSHIP ELECTIONS

FBF elections retained all executive incumbents: Dr. G. Archer Weniger, president; Dr. Richard C. Weeks, vice-president; Dr. Roy H. Austin, secretary; and Dr. Chester J. McCullough, treasurer.

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HOW MODERN SCHOLARSHIP PERFORMS IN THE FIELD OF BIBLICAL CRITICISM

The item produced below speaks for itself. It is lifted from the columns of LUTHERANS ALERT (2/67), where no author is credited. It is unquestionably a gem.

EXEGESIS of JACK and JILL From Atschft. fur Alg. Biblfschng.

Verse 1: "Jack and Jill went up the hill, to fetch a pail of water."

The word "and" presents some difficulties which are not apparent to the casual reader. There is considerable doubt in the minds of most scholars as to whether Jack was actually accompanied by Jill, in the sense that the phrase is intended to record an historical event.

In the setting out upon this expedition, which was apparently undertaken for a specific purpose, or, at least, with some definite object in mind, it seems likely that Jack was stimulated to undertake this mission by a basic need for water. Since most functions in the home involving water, such as cooking, washing clothes, scrubbing floors, etc., are normally undertaken by the distaff side, it is widely held that the force of "and" in this context probably means that Jack set out with a strong picture image of Jill in his mind, and several existentialist scholars also insist that her parting words were undoubtedly ringing in his ears.

Grosskopf, in his monumental essay entitled "Jackmitjilldamrotarung", takes a contrary view. He dates this passage considerably earlier than is generally believed (somewhere between 404 B.C. and the 19th Amendment.) On this basis he maintains that the hewing of wood and the drawing of water were exclusively carried on by women at this period, and that the words "Jack and" are a gloss by some later copyist, and did not appear in the original manuscript.

"Went up the hill" is obviously allegorical. The ancients, although probably ignorant of Otis' First Law of Evaluation ("What goes up must come down.") were well aware that the transfer of water by artificial means normally involves transportation from an inferior to a superior position (e.g. The Old Oaken Bucket, Down by the Old Mill Stream, etc.). Professor Gard de l'Eau, the distinguished hydrographer and mystic, suggests that this anabasis symbolizes man's struggle to rise nearer to ultimate unity with the cosmic. The water, he continues, has precisely the same symbolism as the crossing of the Red Sea, the Jordan, Lindbergh's trip across the Atlantic, and the landing on Omaha Beach in World War II, with which everyone is familiar.

"Fetch" in the original was probably "carry." This transposition of meanings () indicates editorial alteration of the text during the Irrational Period. As H. O. Cuspus, Professor of Tautology at the University of Belogna, states: "La Donna a mobile, qual piuma la Viants." In other words, "Iffa da water she's atta da bottom of da hill, she wanta da water atta da top." This, we submit, is a conclusive argument.

Great care must be exercised in interpreting the word "pail." Some authorities on Celtic history maintain that there is an allusion here to the twelfth century Pale. This is borne out by the disastrous ending of the pericope ("Jack fell down and broke his crown . . ." et seq). "Beyond the Pale . . . chaos" writes Sean O'Gobragh in the only part of his commentary which has thus far been translated from the Gaelic.

(So much for Verse I . . . now you take it from there.)

(N.B. Of course, it is to be remembered, that the infallibility claimed for this passage does not apply to the text, but to the truth contained therein.)

* * * * *

A CHANGED THEOLOGICAL CLIMATE

Earle E. Matteson

In the struggle between liberals and fundamentalists in the 1920's through the 1940's fundamentalists were united in their stand against the denials of the basic Biblical truths by the modernists. Schools were born and strengthened in these decades as this struggle became a public battle. These schools were born to perpetuate a fundamental ministry in all kinds of churches. One could be sure of the position of a fundamentalist in those days. In these schools the fundamentalist youth sat under men of all denominations receiving Bible truth. Denominational barriers were crossed because of the unanimity of accent in the fundamentals of the Word of God.

Theological changes came unsuspectingly to this fundamental unanimity. The consuming motivation of early fundamentalism was evangelism. Students in Bible schools learned two things: the Bible and soul winning. Little did the fundamentalists realize that this virtue would lead them into the trap of ecumenicity.

The schools began to change also as the mad scramble for scholastic accreditation became evident. This educational monopolistic relationship became an obsession with Christian institutions. In many cases they felt that accreditation was necessary to compete with the secular educational world. Instead of developing a system of education to meet the need of the hour, as had been evident in the Bible School era, Christian schools lost their individuality in the ecumenicity of educational involvement. The web of conformity was being formed out of which the fundamentalist would not be able to extricate himself.

The last barrier in the way of this ecumenicity was the local church and its autonomy. In denominations which had long departed from fundamentalism, individual churches stood as outstanding bulwarks of the faith. They were preserved by their autonomy. However, this seeming impassable gulf became bridged as laymen became indoctrinated by their denominations. Then came the impact on the troubled consciences of some fundamentalists. The seeming isolation of their position from the larger denominational relationships caused some reflection.

The constant battle against modernism had been the prime focus. It had been a holy war. As they were forced to move out of the orbit of the larger relationships to bear the stigma of separation, the warmth of denominational incubators was missed. True it was that the battle against modernism had produced a missionary effort of great magnitude. A generation of evangelists heralded the evangel across America. These accomplishments had been part of the objective productivity of the battle. Yet the yearning for the larger group was evident. Independence was not as satisfying as some had thought.

The thrust of ecumenical evangelism offered the possibility of a larger relationship without an objective or denominational binding. This could satisfy the head instinct among the ministers of the churches. Furthermore, it was a fellowship of soul-winning, one of the marks of a fundamentalist constituency. One did not have to be bound by doctrinal distinctives. Decisions for Christ became more important than differences in doctrine. Also the old image of the "fighting fundamentalist" could be erased as the "new" fundamentalist revealed to the world through ecumenical evangelism that he was a man of toleration and compassion. As he had been involved in the interdenominationalism of the 20's through the 40's on the basis of a few doctrinal distinctives, now his basis of operation was even less doctrinally distinguishing--evangelism. This was actually not a doctrinal difference either. It was the development of the modus operandi of the church.

From this moment changes began to take place rapidly. The rise of the new evangelicalism provided the larger frame of reference for these changes. Differences became blurred. The new ethic was love, and evangelism was the motivation. An illustration of the departure in this direction has been given us in the March (1967) issue of WORLD VISION magazine in an article by Norman Grubb entitled "The Holy Innovator," World Vision is a missionary organization that has thrived on the gifts of Bible-loving fundamentalists. It has also extended its efforts as an evangelical relief agency. Its leaders have been involved in ecumenical efforts and cooperation with many segments of professed Christendom. We are concerned with the doctrinal errors of Dr. Grubb's article. He deals with six basic ideas, and in each there is a reflection of the changing theological climate.

First, Mr. Grubb suggests that because people are meeting in small groups to share their problems ecumenically in a program called "Faith at Work," that "the church is assuming more of a New Testament pattern." While we all recognize that "the division between laity and clergy always was false and unscriptural" (page 9), we still do not believe that "the minister is more of a coach than a captain of the team." God had never revoked the importance of pastoral leadership. He gave some to be pastors--teachers (Ephesians 4:11), Paul's instructions to Timothy are sufficient evidence to show that the church is a pastor-led organization under the dominance of the great Shepherd of the sheep, the Lord of the church, Jesus Christ. If the resurgence of the laity to lead the church, is the work of the Spirit, then the Spirit has changed His mind about the church and its leadership. Every pastor recognizes the importance of each member of the church. Without a cooperation between pastor and people no church would exist.

Second, Mr. Grubb suggests that the clergyman, who is no longer a captain, should "face squarely how the church in both its message and methods can be really relevant to the modern world" (page 9). This is a concern mainly with method. Paul did not take time to research his method. He went everywhere

teaching the gospel. He refused to modify his message or method to suit the age in which he lived. Mr. Grubb seems to feel that this modification is necessary today. Then comes a suggestion for the implementation of this modification. This suggestion borders on a lack of understanding of the ministry of the Holy Spirit. He suggests, "I think such ferments as aroused by popular literature such as Robinson's HONEST TO GOD, Bonhoeffer's RELIGIONLESS CHRISTIANITY, and even Altizer's GOD IS DEAD, are a voice of the Spirit (underlining added), even through erroneous statements" (page 9). A statement like this suggests that the Holy Spirit works through error to accomplish His purposes. The significance of this emphasis of the God-is-dead movement "is more important than the doctrinal aberrations which we oppose." If this statement represents the endorsement of World Vision, then it is our firm opinion that every fundamentalist or evangelical ought to review his support of this organization unless Mr. Grubb's statement is renounced. How can the Holy Spirit have any part in an unholy alliance and endorsement?

Third, Norman Grubb sees tremendous changes in the Roman Catholic Church as a "new breeze of the Spirit" (page 10). He states that the Roman Catholic Church is beginning to "re-examine her basic tenets, manifest repentance, open her doors to honest reappraisal, recognize the church of Christ as wider in its membership than any earthly church-system." He also insists that the Roman Catholic Church has begun "to restore the Bible to its place of authority" (page 10). Such ecumenical whistling in the dark has a short memory of even the recent opposition of the Roman Catholic Church to missionary development over the world. It is our opinion that any changes that may be taking place are very superficial. Furthermore, they are being made merely to deceive a gullible Protestant segment which is becoming more enhanced with a return to Rome. Nowhere have basic ideas or doctrines been changed. The conclusion of the matter is the method of operation of a water-down position. "We should be willing to approach each other as fellow Christians in outward profession, and explore together the true meaning of redemption" (underlining added), (page 10). The true meaning of redemption has been categorically given to the world in the Word of God. Unless the evangelical can accommodate his theory of redemption to the sacramental system, he will find no rapport with the Roman Catholic Church. There can be no communion between those who insist that salvation is by works and those who insist it is by faith.

Fourth, the charismatic movement, which is considered to be a latter-day Pentecostal revival crossing denominational barriers, is considered by Mr. Grubb as another evidence of ecumenicity. This movement is marked by a departure from the absolutes of the Word of God which demand a walk by faith to a religious relationship that stresses a walk by sense or sight. Mr. Grubb suggests that we are to be "thankful for anything which liberates Christ in lives" (page 10). While recognizing the possibility of excesses in this charismatic revival, Mr. Grubb believes that it must be treated as a manifestation of God with all its excesses and mistakes. Again it is difficult for us to believe that God works through error.

Fifth, Mr. Grubb finds in the multiplicity of interdenominational agencies; such as, college ministries, evangelical youth movements, child evangelism, business men's and women's fellowships and luncheons, prayer breakfasts, literature organizations, radio and television outreach, and the objective evidence of new activities of the Spirit. The article in total refers little to the prime institution in God's plan--the local church. Inter-

denominationalism has no longer become just an alliance of churches who retain their identity and are related in a common belief. It has become a denomination unto itself. It was a local church that was born on the day of Pentecost. There were no interdenominational agencies on that day or the early history of the church. The frame of doctrine was specific. The commission of Jesus was the method of articulation, which included immersion baptism which is not practiced by many ecumenists because they believe that the mode is not necessary. Our Lord has not set aside the local church. All agencies must support and strengthen the church and not sap its strength or even become a substitute for it. World Vision thrives on the fruit of local churches. Local churches have little or no control over its activities except to close the channel of finances.

Lastly, Mr. Grubb sees in the "present tidal waves of independence in so many countries...a means the Holy Spirit uses to lead infant churches to grow and to become autonomous national churches of Christ" (page 10). How does one relate this to Cuba? to the Sudan? to some African nations? and to Egypt? The church became autonomous in the New Testament era apart from political independence of nations. True Bible believers realize that the true church of Jesus Christ is not dependent on the political climate for survival and strengthening. The history of the martyrs of the church is sufficient evidence to support this thesis. Behind the nations of the world Satan works to direct his own purposes. Not until Jesus Christ comes to rule over this world will there be any harmonious relationship between religion and the state with profit to religion. Mr. Grubb's suggestions reveal a rather naive dependence upon human direction for the perpetuation of the church. God works out His purposes through His church regardless of the political climate.

If ever fundamentalists need to evaluate organizations who profess a frame of doctrine but deny the exclusiveness of the working of God's Spirit, that need is apparent now. It is no longer evident that profession of fundamentalism by any institutions can guarantee a proper relationship to the local church. The practice of any agency must be carefully scrutinized to prove its value to that same church. The enticement of ecumenicity has destroyed the will of many to discriminate rigidly...They would rather be tolerant and go their way without involvement. Millions of dollars of sacrificial money of Bible-believing persons is being channeled through agencies that deny in practice a true New Testament pattern. Therefore, the virility of the New Testament faith is being dissipated in the vice of ecumenicity. The church is becoming satisfied with statistics rather than spirituality. Soon there will be nothing against which the church will take a righteously Scriptural position. The day of intolerance with evil will be replaced by the intimidation by ecumenicity. May we be numbered with the remnant whom God will preserve for a total witness to this darkening hour-- a witness without compromise in any aspect of service.

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THE RELIGIOUS PROPERTY TAX EXEMPTION PROBLEM

Should churches pay taxes? Madalyn Murray, former Bishop Pike, et al, are drawing attention to the question. Writing for PLAYBOY (!) (4/67) the Piker claims the Roman Church owns \$44.5 billion worth of real estate, Protestants, etc., \$28 billion worth, and Jewish, \$7 billion worth. He made other claims shown to be inaccurate and for which he has apologized.

Exemptions on that much evaluation total an appreciable sum, and when the properties require services supported out of tax revenues, some communities feel a pinch. Arguments are brought forward showing that religious property as much as any needs police protection, fire fighting equipment, sanitation, street maintenance, city government and other like services.

An excellent initial study of the subject was done by Martin A. Larson and published in 1965 by the Philosophical Library under the title, CHURCH WEALTH AND BUSINESS INCOME. The author used Buffalo, New York, as a typical American city along with Baltimore, Denver, and Washington, D.C., in the sense that these cities are typical among those with a "tax-exempt property" problem.

According to his figures, 44.2% of all taxable real estate in Buffalo was tax-exempt in 1964. This had increased from 28.8% in 1954. Not all of this is religious. The Federal, the State, the County, and the City Governments pay no taxes. Neither do libraries, veterans organizations, schools, railroads, charitable organizations, municipal housing projects, hospitals, and cemeteries.

Larson and Pike both come up with the same important observation: perhaps a difference should be recognized between church property, and that portion of it used in connection with worship and religious study. Unless this is done the figures on religious holdings in Buffalo are all too low. Most of the hospitals, cemeteries and private schools are church-owned. Not only so but the Roman Church holds \$559,620 worth (assessed valuation) of property called "charities," claimed by Larson to be largely residences housing members of religious orders.

Unrelated to worship are such holdings as wineries, publishing houses, cookie bakeries, freezer factories, coffee roasting plants and the three notable examples of non-religious church business cited by Pike: the Yankee Stadium, owned by the Knights of Columbus; the textile mill owned by the Annuity Board of the Southern Baptist Convention; and the hotel owned by Chicago's St. Andrews R.C. Church.

The abuse of privilege tends to destroy it. Ought not the churches consider self-discipline before it is too late?

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MID-SUMMER 1969 GRAHAM CRUSADE PLANNED FOR NEW YORK

Plans for a 1969 mid-June through mid-July Graham Crusade for New York are on the board. Unlike the 1957 crusade which was sponsored by the Protestant Council, this one is to be under a committee of businessmen and ministers. This looks like a commentary on the march of erosion. In 1955-56 when the 1957 crusade was in the planning stages, many appeals from Bible-believers urged private sponsorship, but all such appeals were rebuffed to the effect that the Graham Crusade philosophy called for united church sponsorship. It suited Church Council strategy to put Christ-denying churches behind a facade of biblical evangelism and to embarrass the Bible-believing pastor whose scruples prevented the identification of official cooperation. It seems that suited the Graham organization also.

Now that all the damage possible has been done in that direction, the strategy has been changed in order to alienate from their Bible-preaching churches as many rigorous and influential laymen as possible, again parading the facade of

biblical evangelism as the common denominator over which, it is argued, all should cooperate.

Why was not the reverse order followed, namely, individual sponsorship in 1957 and church sponsorship in 1969? Because the effect would have been the opposite. Sponsorship by individuals in the 1957 crusade would have been strongly fundamentalist thus providing Bible-believing orientation with which the liberals would not have cooperated; subsequent to such a crusade, a church oriented 1969 effort would now repulse the liberal churches in favor of the Bible-believing. This would not serve the Edinburgh Approach (see BULLETIN-Nov.-Dec. 1965, back page).

Indeed, a reason for the difference is offered. The Protestant Council claims to have too many interests and expenses. They must finish paying for the new chapel at Kennedy Airport, and there are the debts still outstanding on the Protestant and Orthodox Center at the late New York World's Fair where they showed Jesus as a clown. However, somebody's memory is short. Somewhere we read that the Protestant Council came out \$38,000 or \$40,000 ahead on the 1957 crusade. Perhaps they prefer sponsoring Harvey Cox?

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N E W S B R I E F S

POLL SHOWS RELIGION LOSING INFLUENCE -

That religion is losing its influence over today's world is argued by a recent Gallup survey comparing 1967 with opinions of 1957. Only 14% thought so in 1957, while 57% believe it now. More men than women think so, and more Protestants than Catholics think so, but the twenty year old bracket (21-29 yrs.) is most completely persuaded, 63% of whom think religion is slipping as compared to only 20% in 1957.

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ARE ROY AND DALE ROGERS NEW EVANGELICALS? -

Some years ago we were informed that Roy and Dale Rogers had professed faith in Christ and become participating members of a "Hollywood Christian Group." Later Dale Rogers wrote her ANGEL UNAWARES, assuming a Christian point of view. Recently we have seen a brochure advertizing their Apple Valley Inn at Apple Valley, California, which unashamedly announces the Western Bar of the Rodeo Room and its cocktails. An eye witness reports that on New Year's Eve (1966-1967) not only were all kinds of alcoholic beverages available, but the celebration featured a champagne party. Is this contextual ethics in a New Evangelical situation? According to the Los Angeles papers, Dale Evans Rogers, called the "actress wife of cowboy singer Roy Rogers has been named California 'Mother of the Year.' "

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BILLY GRAHAM WITH ORAL ROBERTS DEDICATION -

Evangelist Billy Graham accepted the invitation of the nationally known "healer" Oral Roberts to participate in dual ceremonies at Tulsa. Graham dedicated the Oral Roberts University, and at the same occasion Mr. Roberts was installed as president. Graham is reported to have praised the new university's objective, that of "educating the whole man...mind, spirit and body."

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THE TRUE COLORS OF PEDO-BAPTISTS ALWAYS SHOW WHEN THEY ARE ON TOP -

How fair and honorable people are is always exposed when they are in the majority and have the top hand. Baptists and Brethren have learned this through years of experience in countries where Roman Catholics, Lutherans, or Covenant people have been in power. When any of these do not have a majority they woo those who believe in believer's baptism by calling them "separated brethren" and by minimizing the difference between their theology and the Baptist's Biblical position. But when they no longer need the Baptist, they persecute him.

A letter published in the ABC CRUSADER (April 1967) illustrates the point. The writer of the letter is Mrs. Tracy Gipson, missionary in India. Her husband was a one-time student at Eastern Baptist Seminary. In India they have had many problems with the ecumenical movement's project called the Church of South India. Mrs. Gipson calls this "CSI." She wrote (in part):

"Modern man may not be concerned about apostolic succession or mode of baptism but many of the ardent ecumenists are. It bothers me greatly that folks point to Baptists as being the stubborn ones; it has been my observation that those who believe in infant baptism and apostolic succession cling to these beliefs and insist that others embrace them before coming into full Christian fellowship...At the beginning of this letter I spoke of doctrines that are held dear, and of infant baptism as dear to the hearts of many Christians as believer's baptism is to most Baptists. The first time I realized this was just a few years after the CSI had been formed. At a coffee party I asked the wife of a world-wide known bishop: 'Can you tell me why Mr. White has not been ordained by the Church of South India?' (Mr. White was a young man, enthusiastic about church union who had postponed his ordination until coming to India so that he could be ordained by an ecumenical church. His background was Disciples). The reply was: 'Why, you know, he believes in adult baptism.' The shock in her voice was equalled only by my shock at her attitude. There are young people now who have grown up in the CSI and who were baptised as infants but who have fallen under the preaching of men who urge believer's baptism. If they receive this baptism they are subject to excommunication from the Church of South India on the grounds of heresy."

The Fundamentalist does not approve of the Gipson compromise in serving under ABC: nor of Mr. White's Campbellite theology. Neither can he subscribe to Mrs. Gipson's broad sentimentalism in writing of infant baptism, but we are glad that she (and we hope many others) is aware of this very great difficulty to be met in ecumenism.

Baptist, beware! Ecumenism with its mixture of existentialism and Covenant theology will not tolerate the practice of New Testament baptism!

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ABC "DEATH OF GOD" THEOLOGIAN FAVORS PRE-MARITAL SEX -

Dr. William Hamilton of The American Baptist Colgate Rochester Divinity School faculty is "intrigued by the idea of trial marriages," according to TIME (4/14/67). The report states that he suggests that a betrothal period in which sexual relations are licit would actually be in accord with the marital patterns that prevailed in the time of Christ.

Hamilton has recently announced his resignation at Colgate to join the faculty of a Florida United Church School. President Bartlett of Colgate has

commented that Hamilton's students at Rochester will miss him.

* * * * *

LUTHERANS JOIN EPISCOPALIANS ENCOURAGING STUDENTS TOWARD TREASON -

The National Staff of the National Lutheran Campus Ministry is encouraging lawlessness, according to LUTHERAN FORUM (4/67) saying, "Students must be encouraged to examine carefully the alternatives available to them... Campus ministers are duty bound to assist students in their considerations of those matters and when a student makes a responsible decision, his campus ministry cannot but be obliged publicly and privately to support and defend him." According to the report of LUTHERAN FORUM, students are to be encouraged and defended "even if they refuse to serve without qualifying for conscientious objector status."

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SCIENTIST SAYS VISIBLE LIGHT LESS THAN ONE-MILLIONTH OF TOTAL RADIATION WE RECEIVE

"What we see, the visible light, constitutes far less than a millionth part of all the radiation around us," writes Donald H. Andrews, professor of Chemistry at Johns Hopkins, in a new book THE SYMPHONY OF LIFE. "What we hear," he says, "the audible sound, is far less than a millionth part of all the vibration constantly beating upon our bodies. And what is even more important, light waves and sound waves make up in their unseen and unheard totality only a small part of the truly complete sum of all the kinds of waves that are constantly churning in the ocean of space in which we exist..." We are reminded again that "by him all things consist." (Colossians 1:17b)

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MUSLIMS, JEWS, INCLUDED IN ROMAN CATHOLIC ECUMENICAL DIALOGUE -

Twice this year ecumenical discussions initiated by Roman Catholics and including Muslims and Jews have been held in France according to TIME (6/2/67). In the Spring a Jesuit theologian and a priest initiated meetings in Paris, thought to have motivated the May organization of the "Fraternity of Abraham" claimed as the first inter-faith continuing organization of its kind. That dialogue with Islam is not new to Romanists, is however, evidenced in the report that discussions with Moslems have been conducted for about eleven years at the Benedictine monastery of Toumline in Morocco, concerning which the prior is quoted saying, "We try to show them that the alternative is not atheistic materialism, much less Christianity, but a renovated Islam adapting Moslem values to the present."

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UNITARIAN UNIVERSALISTS ADMIT THEY ARE NOT CHRISTIANS -

A survey prepared for presentating to the Unitarian-Universalist general assembly meeting at Denver in April indicated that 56.9% of their constituency would not define their religion as Christian. The same survey revealed that 55.6% of the UUs think sex between unmarried persons is a matter of personal choice, and 38% approve extra-marital sex among the married.

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CHANGES IN ROME'S APPEARANCE -

Dominating the world religious scene is the one occupation Rome intend to continue. As long as that remains unchanged, dialectic can both deny that Rome can change, and dissertate upon the updating process in progress. Early in the year Pope Paul demurred over the use of beat music in the mass. By mid-March he changed the rules to allow for jazz and off-beat rhythm in services. In May ecclesiastical approval was announced for the use of dancing at the opening festival of Liverpool's new Cathedral of Christ the King. Plans reported call for dancers to perform before the high altar, following directions of a non-Roman choreographer.

Harder to explain, and probably more damaging to world morale is Paul's tax-the-rich proclamation in his encyclical "On The Development of Peoples" by which he assumed a stance with the Marxists. A letter to the editor of the Minneapolis STAR saying: "No one is justified in keeping for his exclusive use what he does not need when others lack necessities," points up the irony of his making such a statement from the head office of the world's richest organization.

To keep up with the ecumenical facade, Georgetown University, the nation's oldest Roman College is adding two Jewish rabbis and two Protestant clergymen to its theology faculty in the fall.

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BOOKS

THE SECULARIZATION OF CHRISTIANITY, by E. L. Mascall, (Holt, Rinehart and Winston, New York, 1966, 286p., \$6.00).

Here is a book described by a Roman reviewer as "the first full-scale and serious attack on the fashionable theological trends which came to popular attention with the publication of HONEST TO GOD." Now in its second American printing, this is reported to have provided a theological bombshell when first published in London in 1965, in that it undertakes to answer the various forms of "new Christianity" in general as illegitimate attempts at making Christianity agree with the modern secular world, and in specific explores and expands the errors of John A. T. Robinson and Paul Van Buren. The author, an Anglican priest and theological professor, argues that "the impoverished secularized versions of Christianity which are being urged upon us for our acceptance today rest not upon the rigid application of the methods of scientific scholarship nor upon a serious intuitive appreciation of the Gospels as a whole in their natural context, but upon a radical distaste for the supernatural." We think so too. His analyses, and his answers to the various epistemological influences behind the total process, existentialism, Bultmann's demythologizing, humanism, "uncontrolled Form-Criticism," and linguistic considerations are noteworthy and provocative, yet must be recognized as weighted to the intellectual rather than the Biblical. This is theological and philosophical, and must be received so. The author is not a fundamentalist: he sees tradition as having greater antiquity than the New Testament, hence greater authority. With this in mind, the book is commended as one with both challenge and contribution for the thinking reader.

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AN HISTORICAL SURVEY OF THE OLD TESTAMENT, by Eugene H. Merrill, (The Craig Press, Nutley, New Jersey, 1966, 343 p., \$5.95; \$4.50 paper).

Here is a study of the Old Testament as the historical record of God's revelation through Israel with considerations of geographical, historical and archaeological material, and including special attention to contemporary criticisms of Old Testament reliability. The result is to be highly commended both for its organization and its content. The author, who is well qualified, having served with the Old Testament Department of Bob Jones University, has stated his opinion that "many of the conservative books in this field either have not had the depth of scholarship necessary for a college approach or have gone beyond the ability of the beginning student in their details and presuppositions. Moreover, many of them are restricted to too narrow an approach, such as an emphasis on content, historical background, doctrine, or other specific areas." He has undertaken to remedy these faults in this new book. Pastors and Bible teachers needing an Old Testament text are encouraged to consider this comprehensive treatment.

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THE DEATH OF A CHURCH, by Carl McIntire, (Collingswood, New Jersey, Christian Beacon Press, 1967, 215p., \$1.00 paper).

This is "the story of the devolution of the United Presbyterian Church in the U.S.A. into a non-confessional apostate body," and is published by Dr. Carl McIntire and his CHRISTIAN BEACON simultaneously with the adoption of the new confession of 1967 by the Presbyterians. Here are 19 chapters which offer not only documentation of the changes the Presbyterians have embraced in their move from the strict requirements of the Westminster Confession to today's apostate permissiveness, but also the high points of the history of the apostasy through the past 75 years. Dr. McIntire, who through his Bible Presbyterian Church, the American Council of Christian Churches and his Twentieth Century Reformation has for over 30 years opposed Presbyterian apostasy is well qualified to author this treatment. The history of the Presbyterians from the time when in 1893 Dr. Friggs was disciplined for believing the Bible to be fallible and errant, until 1967 when the entire church embraced his error is of interest to Baptists whose experiences parallel those of the Presbyterians. This is required reading for fundamentalists who want to keep up on things.

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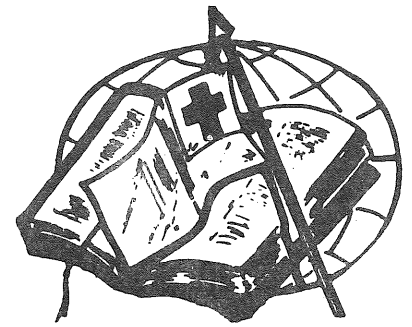
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FACTS FOR FUNDAMENTALISTS TO FACE

Dr. George W. Dollar

American Christianity is like a mighty ocean liner caught in a wild and treacherous storm. Waves are mountain-high and everywhere there is peril, loss of life, and uncertainty in course and direction. In the midst of tragedy and despair a band of people, brave though often dismayed, have manned a lifeboat and in continuing prayer and unsullied faith row to escape. These are the fundamentalists. In the midst of chaos, crises, and corruption they refuse to capitulate or compromise. Depleted in numbers and with many wounds from many battles, they still hear their Captain commanding them to believe, behave, and battle as they have for the last century in American life. Their motives often misread and mocked, their friendship often caricatured by ecumenical enthusiasts, yet they are still on the scene though their voice grows dimmer and dimmer.

Often it behooves this little remnant to assess old and new dangers and stop and ask the Lord for new Spirit-given power to survive. Often they must look around as well as upward as new shoals appear on the tempest-tossed ocean. There are new rocks to avoid and there are new winds driving relentlessly to dark and unseen dangers. In 1967 new perils are appearing and, new warnings need to be sounded. We suggest a few.

INTERNATIONAL NEW EVANGELICALISM

New Evangelicalism originated two decades ago in our country and since that time has spread, often unnamed and unsuspected, to large proportion. It has come to great size and status mainly through the work of Co-operating Evangelism and such publication efforts as CHRISTIANITY TODAY. Pastors and Christian schools have been put in the embarrassing position that they must accept it or they will lose great support and acceptance. For many it has been suicidal to reject the movement either openly or silently. It is not insignificant that recently Martin Lloyd-Jones of the well known Westminster Chapel of England and Rev. John R. Stott

locked horns as to whether evangelicals should separate from their apostate denominations or not and while the terminology was different the basic issue was that the rock-ribbed fundamentalist versus the more tolerant one of the New Evangelicals. How could a new Evangelical support separation from apostasy after openly acting in fellowship with known apostates? Several questions remain unanswered about the recent Berlin Congress. Why was Oral Roberts, the unelected high priest of Pentecostalism, invited and recognized? Does it mean something that Dr. Billy Graham will dedicate the Oral Roberts University this spring? What about Mr. Roberts' slant on the Congress as seen in the recent issue of his paper, ABUNDANT LIFE? Why was no representative of the largest fundamentalist fellowship today, the Baptist World Congress, invited to attend or take part? Why was Richard Wurmbbrand excluded? Again, it is not without some notice that the World Council and New Evangelicals have held great international conclaves. Are National and World Congresses the answer to world crises? Perhaps it is hinted in today's movements that islands of New Testament testimony are not sufficient for the New Age but national and international conclaves are essential for the Space Age. Has impatience with the plan of God gripped world leaders of the churches? Protests are to no avail and fundamentalists must come to grips with the plain fact that as far as organizations, finances, and response are concerned, we are definitely and hopelessly outdistanced. But are these so necessary or will the next generation bury the schemes of this one while advancing equally attractive methods to solve world needs?

NEW ATTITUDE TOWARD ROME

History is replete with an abundance of evidence showing the awfulness and delusion that is Rome. Its death-dealing poison to untold millions, its persecution of the saints, its drive for world power, its deadening effect on all aspects of life it touches, these and many more are available for all to see but very few are reading the lessons of history. Our Biblical heritage seems to masses to be very weak in the face of new conditions, a new age, new methods, and new relevancy. Rome now seems to smile at Protestants who are inclined to smile back. Perhaps the Eternal City is accepting eternal truth. Do we indeed have a new kind of Pope on the scene, one erecting a Protestant Romanism or a Roman Protestantism on a world-wide scale with the historic dogmas and standards of both modified or forgotten in the interests of a new ecclesiastical love-fest? Perhaps it does not make much difference whether when we pray to the Living God we include Mary and the Saints. Perhaps more Catholics are saved than we surmise and we can work where there is opportunity to salvage Rome thereby. There is a rising tide of conviction that Rome is not an enemy of the cross and in dialogue and confrontation and conversations, a new day with Rome can and must emerge. Fundamentalists must face these things which stream from secular and religious presses in ever larger amounts. Is the old ship Catholicism much better than we thought and Revelation 17-18 does not now apply thereunto? Could evangelicals in conversation with the curia steer the vast vessel on a better course -- even to heaven?

WORLDLINESS

From its very inception, American fundamentalism has kept the flag high in strict separation from the world and its allurements. Now we are confronted with more and more compromises in this respect for the world has devised more ways to express its ungodly nature and appetites. It is fact not opinion to say that one grand characteristic of the average church of 1967 is its amazing resemblance to the community where it is located. Once things of the world were shunned because Christian testimony was blunted and saints were shamed by such

behavior. Now these things are not only indulged in but there is rank amazement if an issue is even raised. So freely are they indulged in that the pulpit in most cases is not even free to speak out against them. The Lord's Day was once set aside as a holy day but we see it desecrated on every side. Sunday sports and pleasures are so rampant that to protest brings only smiles of the indulgent and carefree. Paul was very careful how he used his liberty; are many Christians thus minded in our generation? As this world rushes headlong to its destruction, we would expect that Christians would be farther from it if they remained where they had been all along. But the scene forces us to behold a sickening feature; the world is becoming more and more ungodly while the Church is becoming more worldly. No attempt to compromise with it should be condemned, we are told, while every effort, honest and questionable, to withdraw from its poisonous life must be castigated and spurned as being old fashioned.

CANCEROUS CONDITIONS OF THE CITIES

The well known "Secular City" of Harvey Cox has put into print what many observers had known for years -- that city dwellers have all but outlawed the Bible and the God of our fathers. Cox has done an admirable job in stating bluntly and forcibly this deadening disease which has gripped millions of the "cliff-dwellers." All beliefs are in flux and flow, each one depending not on an infallible Word once given and forever reliable in absolutes but on changing ideas, customs, and behavior patterns. In plainer language, as civilization rushes headlong into judgment and oblivion, the Church must tag along and accommodate in faith and practice. Our society has made up its mind not to change and has sold the Church the idea that the latter must change, and it is doing just that. This vast change is called progress, relevancy, new methods when in reality it is the strategy of Satan to spread delusion and darkness before the coming of the Lord. Often it has been pointed out that as go our cities so goes America. In the light of this, our America of godliness and righteousness has been on the way out for some time and we should be hoisting the warnings of a pending funeral. Certainly fundamentalism in its historic form gets weaker and weaker each year in the great cities. Schools built by fundamentalists refuse to use the name or label. Once great fundamental churches are either forsaken or forgotten. Teeming masses indulge in meaningless religious forms without any understanding of the gospel. The Bible is not denied, it is ignored and politely set aside.

BLIGHT OF BICKERING

Self-righteousness has always blighted the work of the Lord and our day is no exception. Personal animosities, jealousies, bigshotism, VIPism, kingdom-building-itis, these and many more have infected even hardcore fundamentalism. Christian esteem is rare and so are rigid ethical principles and practices. Fundamentalists are now in a sickening condition in these things and there needs desperately to be a housecleaning. Bickering of unprincipled nature, common censoriousness, and unchristian petty animosities have weakened and seriously so the image and message of fundamentalism. School rivalries, exclusive ministries, self-perpetuating institutions and kindred dangers are now on the scene. Fundamentalists should never bow to compromisers and radicals, but they need to bow low before the Lord and find His will for what they do and say. The plain fact is that the desire for the will of God is greatly on the decrease and money, position, and status are in control. Cantankerousness among sound Christians ought to be outlawed and buried for the awful thing it is.

DOWNGRADING OF THE LOCAL CHURCH

There is a growing number of Christians who either ignore or reject the centrality of the local church. There is an invisible Body and they have a place in that Body, and they have made themselves invisible in the genesis and growth of the local churches. They simply have no place in the life and ministry of a local Bible teaching church. Their attitude is one of ridicule, scorn, and super-pious aloofness. To them preachers are nuisances. Interdenominationalism has always had on its hands a problem in this regard. In receiving students and support from many churches often differing among themselves, it may declare a moratorium on understanding and appreciation of local assemblies of believers. It exalts the New Testament while giving often the impression that the Book of Acts and its emphasis on the local church had never been written. Fundamentalism has suffered greatly from this growing indifference to the local church. Historic fundamentalism has stood courageously for many things and one of them is the importance and centrality of the local church. It has given prominent place to preaching and pastorate--both of which are in serious danger of extinction in our time. All too many have gone into many forms of Christian service in order to escape the rigors and demands and the sacrifices of the pastorate. Perhaps preaching is too demanding and the establishment and operation of a local church are too hard work for men of leisure and soft ways.

PRESSURE OF PAGANISM

Ours is an age of increasing paganism. Wherever one turns, this is evident to the discerning. Our press, radio and TV, and magazines seem, without an actual conspiracy operating, to promote the rapid paganization of our people. The suggestive and the lewd fill book stores, shelves, and reading diets. College and University campuses are loaded with ungodly attitudes and habits. The zest for principled greatness has all but disappeared from the national horizon. Increasing numbers serve in public life, without a single qualification except their vanity and ambition for human honor. Institutions of learning are not producing men of learning but little pieces of a scientific-technological jigsaw industry. Learning for learning's sake is out of date. Morality in more and more quarters is not worthy of discussion. Religion becomes more vaporous and cloudy. Suburbanites are grossly money-mad and self-centered. Millions have no purpose except to keep from dying and enjoy life in the process. Church life, by osmosis, has imbibed much of this hollowness and status-grabbing. All too many Christians contribute nothing to our heritage; indeed heritage is such an evil as to justify a snobbish attitude. American History is little known, even by college graduates. So how could its lessons be guidelines? Church history is known even less, even by those in the service of the Lord. It is a blithe, debonair aloofness which has diseased the body and fundamentalists may unconsciously partake of it and wake up when it is too late to rectify.

ENIGMA OF EDUCATION

Never have our country and Christian people been presented with such an array of educational opportunities and privileges. And no tidy paragraph, be it ever so exactly written, could do justice to the vast complex which is American education. Millions of dollars and students pour in and out of many campuses. Should Christians be a part of this? Should a fundamentalist insist on a high grade education in order to cultivate his mind and thus have a sharper tool with which to work? Or should he constantly cry Ichabod and continue to recommend

that young people shun such dens of evil and go to Bible Schools and Bible Institutes, hoping that they will be secluded from the traps and poisons of the average college? Can he justify all the shortcuts, low standards in academics, weak teaching, and rather mechanical procedures and methods of many of the Bible Schools? It is a sad fact to face that although historic fundamentalism has been honored by having in its ranks scholars, students, and first rate academics, at the present time this is on the decline. In fact, a rapid survey of the total fundamentalist picture would indicate that learning has been outlawed and much learning would surely make one mad. Bible preaching is advertised as the great glory and stronghold of fundamentalism while the truth is that most of what is said is not Bible and how it is said is not historic preaching. Noise, hillbillyism, personal heroics, dramatics, and such gobble-goo have emaciated many of the cloth and, indirectly, set up a false standard before the congregation of what Bible preaching is. If the trend continues a Bible preacher will soon be a novelty and perhaps be considered a proper candidate for the psychiatric couch.

Other pressures and issues are being thrown the way of the fundamentalist such as racism, civil rights, downgrading of any issue of Communism, charlatanism in some forms of patriotic movements, and the overly stated importance of some prominent figures and schools. The question is how to be principled and survive within this maelstrom. Are there any suggestions for fundamentalists? Only a few can be mentioned such as better acquaintance with historic fundamentalism in a special study by pastors and Christian workers, more interest and attention to expository preaching and applications to present drifts and situations, a willingness for fundamentalists to expect attacks and a courage to resist and label for classification and identification, and a constant alertness and examination of anything new.

In a very real sense, these are days which try fundamentalists' souls. The tides flow swiftly against them, Pressures, pagan and powerful, seek to drive them from historic landmarks. The insidious infiltration of toleration and religious niceties grows with all too little resistance. The flags are being pulled down from many poles.

In His name and for the historic militant stand, fundamentalists, stand firm -- firm in your Biblical faith! (-copied by permission from DAYBREAK, the official organ of Piedmont Bible College at Winston-Salem, N. C.)

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WORLD VISION EDITOR SUSPICIOUS

The July-August issue of WORLD VISION carried an editorial by Dr. Paul S. Rees titled "I'm Suspicious." If you missed it, never mind, he shouldn't have written it. According to Spurgeon, he shouldn't have (see LECTURES TO MY STUDENTS on "The Blind Eye and The Deaf Ear"). According to the hint of his own first paragraph, he shouldn't have.

By writing it he not only presumed the ability to treat the subject but embraced the basic proposition that by writing he could improve the conditions he blames for making him suspicious. Instead he gave way to what he calls his "sophomoric mind" and produced only what he himself calls "far more a writer's

trick than...a logician's craftsmanship."

His first point against "the snide" is violated in his third point when he calls the fundamentalists "fundies," even though he blames others for coining the term.

His second point against "the simplistic" is violated in the very appearance of his article, which presumes to over simplify evident complexities.

The violation of his third point against "the suppressive" is accomplished by the other side of his "simplistic" coin.

Finally, his fourth point against "the shallow" is profaned in his second point as he presumes to know that ecumenical violators of Scriptural separatism are more influential in their compromise than they would be if separated. How can he possibly know? Only God has access to the information needed to arrive upon such a judgment, and if He were to agree with Dr. Rees, He would need to countermand all the separation Scriptures and endorse the pugmatics of relativism.

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FELLOWSHIP ELECTIONS AND MEETINGS

The annual FBF meetings held in May at Arvada, Colorado, saw the re-election of all executive committee officers, as reported in our previous issue, but also election of the following as directors for the Class of 1970: Rev. Loren Andersen, Kansas; Dr. James Harvey, Wyoming; Dr. M. James Hollowood, New York; Dr. Earle E. Matteson, Colorado; Dr. Wayne VanGelderen, Illinois; and Dr. John Weidenaar, Wyoming. Two of these are new to the FBF board, Drs. Harvey and Weidenaar.

For an evaluation of the Arvada sessions from the viewpoint of a pastor in no official way connected with FBF or the Arvada program, we quote from the Sunday bulletin of the Rev. Donald Nelson, Littleton, Colorado: "There were 323 registered for these important meetings. There were 123 pastors present, 42 assistant pastors, 5 missionaries and 2 evangelists. The Messages brought by so many out-standing Pastors and Bible Teachers were distinctive and gave a depth to the program which was deeply appreciated by the hundreds who attended.

"It would be very difficult to single out any specific Message - but the ministry of Dr. H. LaVern Schafer (ThD) of the San Francisco Conservative Baptist Theological Seminary was brilliant. His clear, concise presentations and his unencumbered thought patterns were easy to follow.

"Dr. Monroe Parker, Dr. Robert Delnay, Dr. James Hollowood, Dr. Earl Matteson, Dr. John Bellshaw and Dr. Ed Nelson delivered excellent expositions of the Word of God. Dr. Archer Weniger and his brother the President of the San Francisco Conservative Baptist Theological Seminary, Dr. Arno Q. Weniger brought messages which blessed the hearts of each who attended. Pastor Arno Q. (Bud) Weniger, Jr. of Normal, Illinois delivered an able exposition based upon the Book of Hebrews.

"Each speaker was assigned a specific book from either the Old or New Testament upon which to focus the hearts and thoughts of the hearers. The fellowship in the homes and near-by restaurants afterwards was precious. The air was charged with a warm spirit of friendship - and brethren could sit down to a cup of coffee unencumbered by the oppressive and coercive spirit of "conventionism" - the "worry" as to "what group" was going to control the "machinery" for the next year and the other "position interests" which are so often evident when business sessions are the matters of importance and the Preaching of the Word of God is relegated to a secondary place."

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NEW TESTAMENT ASSOCIATION MEETS AT ROCKFORD

The New Testament Association of Independent Baptist Churches (NTAIBC) met in 2nd annual session at Rockford, Ill., May 16-18, guests of First and Memorial Baptist Churches. Eighteen new churches were reported in affiliation, making a total of forty-four. Pastors and messengers reported included 151, with a total registration of 294.

Executive committee elections resulted in choice of Rev. W. C. Musson, Lake Elmo, Minn., president; Dr. Richard Weeks, Owatonna, Minn., vice-president; Rev. John Loggans, Mich., corr.-sec.; Rev. Loren Andersen, Kans., rec.-sec.; and Rev. George Abbas, Ill., treasurer. Trustees named for the Class of 1970 are Rev. Richard Dion, Rev. Ralph Martin, Rev. Tom Moore, Rev. A. B. Neuenschwander, and Dr. Allan Williams.

Among resolutions adopted was one against ecumenical evangelism, and one on creation, as follows: "Resolved that we re-assert our firm belief in the literal interpretation of the opening chapters of Genesis, including the literal six days of creation of 24 hours each, and that we are further committed to the Biblical teaching that man was created by a direct act of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, first parents of the entire human race."

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STANLEY JONES HONORED AT CBFMS CHURCH IN MANILA ACCORDING TO BLU-PRINT --

"A missionary in the Philippines sent us a poster advertising a meeting at the Capitol City Baptist Church in the Manila area at which time the main speaker was Dr. E. Stanley Jones. The meeting was scheduled for May 1, 1967. This church was founded by a CBFMS missionary. It is now supervised by a CBFMS missionary. Dr. B. Myron Cedarholm informed us that he was invited by CBFMS to speak at the dedication of this church when he was in Manila a few years ago. The CBFMS holds various conventions, retreats, and conferences at this church. It is unthinkable that modernism should be given such honor as this. In his book, CHRIST'S ALTERNATIVE TO COMMUNISM, Dr. Jones states on page 224 - 'to the degree that the Communists have caught the meaning of the Kingdom of God and have embodied them they are a part of that Kingdom, even if they repudiate that Kingdom in the very act of embodying some of its ideals.' On page 285 - he states, 'Everything that tends toward the good is to that extent a part of the Kingdom. We must include within it all the fine and noble things in Communism. And they are not a few.' He states in his book

THE CHOICE BEFORE US on pp. 133-134, 'The fact is, as someone has said, "Communism is the only political theory that really holds the Christian position of the absolute equality of every individual." I think it is not too much to say that Christianity is less hostile to Communism than to any other political theory, for no political theory is Christian.' Every Church will have to examine its own heart whether it will support a missions society which sponsors, allows or permits such radical thought. - BLU-PRINT -

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N E W S B R I E F S

ECUMENISM MARCHES ON IN THE ABC -

The new president of the American Baptist Convention, Dr. Doward McBain may be thought by some to be a fundamentalist. He is not. He was educated at Eastern Seminary where he also received the honorary doctorate. As a student, he was exposed to the fundamentals of the faith, but before graduation gave evidence of greater commitment to the contemporary neo-platonism and subjective persuasions, than to the old fashioned faith.

In 1961 when the WCC, meeting at New Delhi, debated a statement on the Trinity, it was McBain who objected, saying, "According to what Scriptures do we find Jesus Christ designated as God and Saviour?" (cf CHRISTIAN CENTURY 1/10/62)

The same McBain, when the ABC met at San Francisco in 1965, served as chairman of the committee which gave the American Baptists such speakers as: Harvey Cox, Methodist Bishop Gerald Kennedy (he thinks the N.T. is "against the doctrine of the deity of Jesus"): Presbyterian H. P. Van Dusen; and Methodist Robert Moon.

At that time McBain was reported unequivocally stating: "The National Council of Churches is the closest thing to the Body of Christ -- one body with many parts working together -- that we have in America. We need to engage in cooperative Christianity to fulfill our mission as followers of Christ."

The American Baptists rewarded Dr. McBain for his ecumenical spirit by sending him to DeWitt, Mich., in April to join Dr. Robert Torbet in representing American Baptists on the Commission on Christian Unity in Baptist discussions with Roman Catholic leaders. McBain and Torbet (former ABC president) were two of five Baptists whose picture with six Roman priests was published in Roman papers across the country.

McBain's first vice president is Dr. Culbert G. Rutenber of the Andover-Newton faculty.

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ECUMENISM SOMETIMES INCLUDES THE GOSPEL BUT NOT ALWAYS -

The St. James United Church of Montreal advertised the summer pulpit guest list to include: Rabbi Harry J. Stern of Montreal; Dr. H. J. Ockenga of Boston, the father of the New Evangelicalism; James A. Pike, former Episcopal Bishop of California who has personal problems; Dr. David Hubbard, president of Fuller Seminary who believes missions doomed unless Fundamental-

ists cooperate with liberals; Dr. Richard Halverson, Presbyterian pastor of Washington, D.C., and inspirational speaker to the 1967 CB meetings at Phoenix; and Dr. Leighton Ford of the Billy Graham organization.

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POPE PAUL, NO LONGER FEARS MODERNISM -

Fundamentalists have noted that Pope Paul abrogated in July a decree made by Pius X in 1910 against modernism. Under it, priests were required at ordination to swear rejection of the tenets of modernism. So also were seminary professors, bishops, cardinals and all candidates for church office. Since July this is no longer required.

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NEW EVANGELICALS RE-DEFINE HEAVEN AND HELL -

New Evangelicals are being drawn into unbelief and denial of Bible truth in up-dating their concepts of heaven and hell. TIME (5/19/67) quotes Acting Dean Lloyd Kalland of Gordon Divinity School saying, "Hell is estrangement, isolation, despair," while "Heaven is cordial, honest, loving relationships." Earlier an article by Will Ousler in the Sunday news magazine PARADE (4/26/67) quotes Walter Martin former associate of Dr. Donald G. Barnhouse saying, "Everything Christ and St. John and St. Paul tell us about heaven is that it exists in the dimension of the spirit." Martin, author of the cult series is quoted expanding on heaven: "The Bible nowhere speaks of heaven as a physical place. The idea of streets of gold came from passages in the Book of Revelation that actually referred not to heaven but to the New Jerusalem that was to be built after armageddon."

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NEW EVANGELICALS ARE ONLY BYSTANDERS OF THE FAITH ACCORDING TO LIGHTNER -

The New Evangelicals are only bystanders of the faith according to Dr. Robert Lightner in an address given before the Spring Convention of the American Council of Christian Churches at Harrisburg, Pa. Documenting the observation that New Evangelicals want to break with neo-orthodoxy, modernism and fundamentalism, Dr. Lightner likens them to men eligible for military draft who do not think the issues in view are worth fighting for, so are busying themselves with pursuits to keep them out of the conflict, thereby aiding the enemy in failing to help defend the cause. He indicts them for failure in connection with the Biblical doctrine of separation and for a desire to make the Gospel respectable among non-evangelicals. He finds them guilty of being far more charitable toward the enemies of the cross than toward fundamentalists. The great danger Lightner sees threatening New Evangelicals is the move toward rejection of Biblical inerrancy.

* * * * *

GRAHAM MAGAZINE FEATURES LIBERAL LEADER -

The August issue of DECISION magazine published by the Graham Evangelistic Association front paged a message by Dr. John A. Mackay, former president of Princeton Theological Seminary and moderator of the United Presbyterian Church, whose name is synonymous with theological liberalism and ecumenicity.

Dr. Mackay is not only an ardent admirer of the Marxists, but as an editor of the Westminster Bible has shown himself to hold the most extreme critical views of the Biblical text.

* * * * *

PIKE'S PERSONAL TRAGEDIES -

According to Miami HERALD'S religion editor, Aldon Taft, James A. Pike, the former bishop, has had personal problems. As quoted in the VOICES OF OUR BROTHERS (5/1/67) "The suicide of his son, marital difficulties, a drinking problem -- apparently have played a part in the reshaping of his theology."

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FUNDAMENTAL BAPTIST WRITER JOINS ECUMENICAL TEAM -

Fundamental Baptists are watching intently to learn the meaning of the announcement that the Rev. Leslie Tarr, regular writer for the BAPTIST BIBLE TRIBUNE has been included as a regular writer for FERMENT, Canada's newest religious magazine, having three editors, one United, one Evangelical Baptist, and one Roman Catholic. A rabbi has been elected chairman of the editorial advisory board which includes conservative Evangelical, ecumenical Protestant, Greek Orthodox, Roman, Unitarian, Jewish, Buddhist and Muslim members. Advance promotion states that FERMENT intends to be controversial, provoking dialogue. Dr. Paul Smith of Toronto's People's Church, seeming to speak for the project is quoted in the CALGARY HERALD (4/1/67) saying, "We want to be able to disagree without being disagreeable."

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ECUMENISM TOUCHES CBA -

Ecumenism touched the CBA of A when the Rev. T. Fred Wolfe of Bethel Park, Pa., who concluded some years as Recording Secretary of the CBA at the recent meetings in Phoenix, participated in a June wedding at Holy Angels Roman Catholic Church in Buffalo, New York. He pronounced the benediction.

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JOSEPH FLETCHER MOCKS VIRGINITY -

Dr. Joseph Fletcher professor at the Episcopal Theological Seminary, Boston, author and exponent of the New Morality, while lecturing at the University of North Carolina is quoted saying, "The cult of virginity is making its last stand because of the sexual freedom made possible by medicine. And I doubt that in the future virginity will be any grounds for chastity."

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HOMOSEXUALS "MARRIED" BY ROMAN CATHOLIC PRIEST -

Two male homosexuals were secretly "married" by a Roman Catholic priest at a Mass in Rotterdam, Holland, according to an OUR SUNDAY VISITOR News Capsule (7/16/67) quotation from the NEW YORK POST. The item states that the families of both men were present, rings were exchanged, and the Mass was dedicated to the two young men. Homosexuality is now legal in several countries including England.

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NEW ACCREDITING ASSOCIATION LAUNCHED FOR FUNDAMENTAL SCHOOLS -

The American Association of Christian Schools of Higher Learning was organized late in June in order to meet the need for an accrediting agency for fundamental colleges, universities and theological seminaries. Assistance will also be offered schools needing to improve or expand in order to merit accreditation. Some 25 schools manifested interest at the outset and not less than 100 are expected in the membership at an early date.

In the organization meeting held at the Bob Jones University campus, Dr. W.O.H. Garman of Pittsburgh, Pa., was elected president; Dr. R.V. Clearwaters, Mpls., is vice-president; and Dr. Marshall P. Neal of BJU is secretary-treasurer.

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WISCONSIN LUTHERANS, THE 1967 SEPARATISTS -

At their August sessions in Saginaw, Mich., the Wisconsin Evangelical Lutheran Synod voted to suspend fellowship with the Synod of Evangelical Lutheran Churches. The Wisconsin Synod suspended fellowship with the Missouri Synod in 1961, and withdrew from the Lutheran Synodical Conference in 1963.

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SECULAR RECORDING ARTIST FRIGHTENED BY TREND TO DRUGS -

"These artists are crud" said Columbia Record artist Paul Revere, in reference to the "warped" people who are turning out lyrics pushing drugs. Only an extremely low number of artists actually use LSD and other drugs, mostly in Greenwich Village and Los Angeles, but "crud" artists are acting as if it is the "in" thing, according to Revere. The dollar seems to be the motivation and the easy-sell of the idea that drugs are where the action is. Revere blames unwarranted newspaper publicity for the idea that drugs are "in", and has called upon disk jockeys to become "hip to the lingo", examine lyrics carefully, and cease catering to the moral downfall of American youth.

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ALC LAUNCHES ROCK AND ROLL RADIO PROGRAM -

The American Lutheran Church has launched a half-hour radio "show" called "Silhouette", a rock and roll program for "Hot 100 format stations." A Lutheran pastor comments on it saying it follows Christ's pattern of "going where the action is." The ALC office in St. Paul is reported describing it with the admission that its "message is extremely soft sell."

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BOOKS

THE SAVIOUR AND THE SCRIPTURES, by Robert P. Lightner (Presbyterian and Reformed Publishing Co., Nutley, N.J., 1966, 170p., \$3.75).

The proposition of this excellent work is that the Lord Jesus Christ

taught the authority and inerrancy of Scripture, that the apostles and the early church held the same position, and that no one can rightly claim to be a Christian while holding a variant view. Dr. Lightner, chairman of the Department of Theology at Baptist Bible Seminary of Johnson City, N.Y., ably covers the Saviour's doctrine of the Scriptures in four chapters, and then devotes three to contemporary difference from the Saviour's teaching. Attention is given to the denials of Neo-Orthodoxy and Neo-Liberalism, and to the deviations of New Evangelicalism. For those seeking a concise, scholarly and objective presentation of the inerrancy question, this is the answer. Study here may save many hours of investigation elsewhere.

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WHAT HATH GOD SAID?, by Uuras Saarnivaara (Osterhus Publishing House, Mpls., Minn., 1967, 293p., \$3.50 paper).

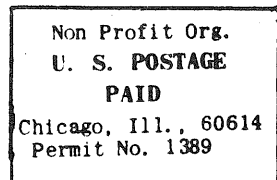
Because of the contemporary attack upon the doctrine of Biblical inerrancy, this book by the president of the Independent Lutheran Seminary of Minneapolis is warmly welcomed. Subtitled, "Who is right, God or the Liberals?" this book contains ten chapters in which such basic matters are considered as Revelation, Inspiration, Interpretation, with attention also to various views such as the traditional, the liberal or subjectivistic, the views of the confessions, and the view of Christ and the apostles. Separate chapters are devoted to Isaiah, the books of Moses, and Daniel, with another on interpretation of prophecies. More than one hundred pages are devoted to difficult Bible passages, and one chapter is devoted to seven instances of faulty translation. Not everything will have the reader's agreement; that the author is not a dispensationalist shows; his allowance of tongues will meet objection; and Baptists are conscious of this author's attempts at justifying pedo-baptist practice. Nonetheless, the broadly based documentation of his argument for Biblical inerrancy can not fail to serve both in itself, and as stimulus for further study. In addition, the fact that the author is Lutheran and a pedo-baptist may add force to the use of the book with non-Baptists, so many of whom are today surrendering to the idea that the Bible was inspired including errors.

FUNDAMENTAL

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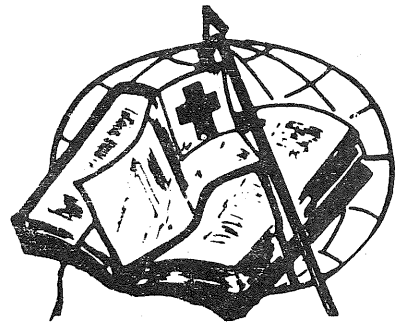
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TEACHER HAS WORD FOR SOPHOMORES ONLY

Victor E. Jacobson

(The following item was written "for Sophomores only" by Victor E. Jacobson, English teacher in the Senior high school at Anoka, Minn. It appeared in the Minneapolis STAR (9/30/67) and is reproduced by agreement of both the STAR and the author. Touching upon the basics of American morality and life, it seems worthy of our BULLETIN columns, and is offered with the prayer that it may cheer the hearts of many and be used to clarify the thinking of some.)

How old are you on this opening day of school? Fourteen or 15 or so? You haven't lived very long, have you? But, if I am hep, I gather that you are the vanguard of an unusual generation. You have told your parents off and in no uncertain language you have indicated your competence to make your own decisions and choices in practically all matters except financing your way. That benefit you didn't have the heart to deprive them of.

Having relegated all other adults to the limbo of squares, you now resent most painfully the regimentation that school imposes upon your right to be absolutely free. And so we teachers become the doormat upon which you scrape the feet of bitter resentment and scorn.

I am not a doormat. I am the voice of adults, living and dead, who are not 15 years old but 7,000 years old. Listen to me before you open the books we gave you.

We have been working at this thing called living for a long, long time, and we have come up with something we are very proud to hand over to you. We knew that you were coming, and we are prepared for the big event that marks this day--your knocking at the portals of higher learning.

We thought you ought to have a comfortable place to be in while you learn of and revel in the treasures of wisdom and knowledge amassed in the millenia preceding your illustrious advent. So we set aside millions--no, billions of dollars of our money

for palatial buildings. We keep them cleaned and polished, utilizing an army of custodians that could win a small war.

We placed in the buildings libraries and textbooks, and we provided comfortable desks for you. We put a certified teacher in every room, seating about 30 students, so that you could have the advantage of the latest methods and skills in pedagogy, unavailable to you at \$25 a day for a private tutor.

We sent buses to your door to pick you up so that you wouldn't get wet, cold or tired from walking. Every significant school in the country maintains a staff of culinary experts to see that you have something hot for dinner.

Being solicitous about your health, we provide physical education and health instruction with gymnasiums and athletic fields for sports and competition lest you become bored with merely intellectual pursuits. We provide guides and instructors and sponsors in varied activities for those not particularly interested in contests and games.

Sometimes you convey to us the impression that you are the appointed ones to usher in the new day. I ask you: "With what?"

Do you plan to use your fingers, or a rock, or a club? Everything else you got from us. We gave you the wheel, the plow, the reaper, the gin, the factory, ships rails, planes, radio, television. You ride in the cars we designed, and you ride smoothly over roads we designed for your comfort and safety. You can glide across the continent without encountering a stoplight, refreshing yourself at oases that serve the most delicious food shipped under refrigeration from every continent.

We pipe music of your choice into your car as you speed along. Or if you choose to have breakfast on the Pacific Coast, we will have you on the Atlantic Seaboard in ample time for lunch. We, to whom you want to show the new way, fixed all this and much more for you. We hope you like it.

However, the thing that concerns us most, even to the point of worry, is the fact that these things that we bequeath to you are not self-perpetuating, nor are they an inherent right that you can insist upon. We hold them in trust, and we hold them precariously against sinister threats.

We mean to saddle you with the awful task of preserving them and maintaining them and conveying them, refined and developed, as soon as your capacity to do so has been developed and demonstrated.

For that purpose we have brought you here today. We shall try our very best to train you to be worthy citizens of the greatest country the world has ever known and therefore we will not lightly discard the norms and standards, moral and spiritual, that have brought us to this happy condition. Open your books, please.

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WHO IS SUFFICIENT FOR THESE THINGS AS APOSTASY MARCHES ON?

(The following is quoted from an article by Clara Aiken Speer in THE PRESBYTERIAN JOURNAL (10/26/66) titled "If The Foundations Be Destroyed")

SEVEN-LEAGUE VOTES - Apostasy is winning out, with seven-league votes. He who attempts the path of appeasement will not find acceptance or toleration. He will simply be denounced as an old fogey, a chronic dissenter, a destroyer of the peace and unity of the Church, an egotist who puts his own ideas against the "progressive" views of world-wide organizations, and so on, endlessly.

He will not find the books he knows to be sound and wholesome for sale at his church bookshops, but he will find other sorts in abundance.

He will find himself a minority on a committee set up to discard Sunday School literature that is soundly Biblical, and to substitute a new curriculum "in touch with the times."

He will see his church send young people to conferences and camps, not knowing whether their instruction will be in righteousness or in the "new morality."

He will send his children off to supposedly Christian colleges, and have them come back saucy mockers of "that collection of myths and fables called the Bible."

He will contribute his money to the Lord's work, and have it used for purposes he views with abhorrence.

He will read pronouncements of Church bodies on political matters which he considers outside the Church's domain, and injurious to the best interests of the body politic.

IT'S ALREADY HERE - When he attends official meeting of church courts he will run into programs worked out in advance, and executed with practiced skill. If he rises to protest, he (the well-known "enemy of progress") may not even manage to get recognition from the chair.

He will be left off committees, and out of offices. He may in time yield to pressure and accept passively the views of those whom he still wishes to regard as Christian brethren, trading his convictions for indifference or unbelief.

How do I know this will happen? Not because I have a gift of prophecy, but because it already has happened, it is happening now..

"If the foundations be destroyed, what can the righteous do?" Psalms 11:3

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N E W S B R I E F S

CENTURY COMMENTS ON SOUTHERN BAPTIST SATURN -

Headlined "Baptist Saturn", a CHRISTIAN CENTURY editorial (8/9/67) documents the lowering age among Southern Baptist baptismal candidates, showing that Southern Baptist immersion was administered in 1966 to 1,146 children under six years of age. This is evidence, the writer claims, that the SBC is borrowing from the future in order to maintain numerical leadership which is sure to be lost anyway when the Methodists absorb the EUB's. He likens the SBC to Saturn devouring his children on ground that the pedo-baptists plan for a decision-making time when children mature, whereas the Baptists do not. He observes "discrepancy between what the SBC preaches and what its

churches practice" in that "most children today are emotionally and intellectually incapable of making the kind of decision and profession the SBC says it requires of believers."

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AMERICAN BAPTIST SEMINARY LEADER PROPOSES JOINT EDUCATIONAL EFFORT WITH ROMANS AND EPISCOPALIANS -

President Gene E. Bartlett of Colgate Rochester seminary (ABC), in a recent release has proposed the founding of "The Rochester Center For Theological Studies" in which Colgate will cooperate with St. Bernard's (R.C.) Seminary and Bexley Hall (Episcopal), in addition to which a relationship with the University of Rochester is being sought. The plan is for sharing of courses, libraries, facilities and faculty sources. Dr. Bartlett's release, which is labelled "confidential" stipulates that "In all of this we have had the full support and leadership of Bishop Fulton J. Sheen."

Curiously, notwithstanding Bartlett's "confidential" label, CHRISTIAN CENTURY has given a full account of the plan.

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BAPTIST MERGERS ON THE BOARD -

Baptist mergers currently under study include that of the Baptist General Conference (Swedish) and the North American Baptist General Conference (German). The Swedes are strongest in Minnesota and California, claiming some 90,000 constituents, and operate Bethel College and Seminary at St. Paul. The North Americans claim some 50,000 members, and operate their seminary at Sioux Falls, South Dakota.

Discussions are also in progress between the American Baptist Convention and the Church of the Brethren to formulate principles for uniting the two denominations.

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FIRE FROM HEAVEN LATE ALBERT SURE -

Canon Hugh Montefiore of Cambridge, England, has come up with the suggestion that Jesus may have been a homosexual. But, had He been such, how could He have been attractive to the many women the perverted critics claim were drawn to Him by sexual attraction? It appears rather that John 4:27 blanks both hetero and homosexual interests: had He been homosexual the disciples would have known it, hence could not have entertained the question hinted; on the other hand, John admits the hint to have been appropriate, yet testifies of the disciples' complete confidence in the Nazarene's morality. Is it not strange that sinners 1900 years late can presume allegations contemporaries would have died to oppose?

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SHALL THE RSV BE MADE RESPECTABLE? -

Fundamentalists, it seems, have fought a losing battle against the RSV. The NCC and the major denominations with the power of the press, with money, and with the cooperation of their apathetic constituencies have popularized the RSV. But without the help of New Evangelicals, they could not have done nearly so well in only fifteen years.

An example of New Evangelical uncertainty is seen in "A Second Look At The RSV" by Dan Orme (ETERNITY 8/67). Mr. Orme is a Presbyterian minister introduced as dean of a Bible Institute. ETERNITY does not say where. He argues for the RSV on the ground that it was translated from a better text than the received text, the source of the KJV. Then he cancels his argument by stating that the differences between the two texts "are slight." He also says, "there is not one single doctrine which is affected ...", but we immediately remember Isaiah 7:14 where the RSV makes "the virgin" into a "young woman."

With seeming regret, Mr. Orme writes: "It is most unfortunate that evangelicals have not unitedly requested the publisher to slightly revise the RSV in order to remove some of the bones of contention which evangelicals have." (Well, the Roman Catholics made enough noise to get a Roman edition of the RSV.)

Yet he pleads for the RSV, saying, "the Bible ought to be in the language of the people..." But the Fundamentalist replies, YES, but let it be THE BIBLE, rather than a humanistic approximation thereof.

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CBA POSITION ON RSV CONTINUES TO ERODE -

Back in 1953 the CBA of A in annual sessions at Hinson Church in portland, Oregon, adopted a strong resolution against the RSV. The resolution stated in part that the RSV was the work of liberal scholarship, and that "many passages manifest a reckless handling of the original texts, together with an unwarranted questioning of the same."

Within less than ten years, however, CB objection to the RSV softened so much that Bookstands at annual meetings began displaying for sale books using prolific and exclusive RSV quotes. Not only so, but those CB's who voiced objection to the apparent endorsement of the RSV found themselves castigated for objecting.

Erosion once commenced, seldom ceases. At the 1967 Western Regional Conference of CB's the main Bible teacher was a non-Baptist, Dr. Ray Stedman of Peninsula Bible Fellowship. Dr. Stedman publicly and privately uses, endorses and recommends the RSV.

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CONFERENCE OF SOCIALIST SCHOLARS PLANS END OF THE AMERICAN WAY -

The Third Conference of Socialist Scholars was reported by Alice Widener's USA, and BARRON'S as celebrated September 9 and 10 at Manhattan's New York Hilton Hotel, Rockefeller Center. Personnel included Dr. Owen Lattimore, Michael Harrington, Dr. Corliss Lamont, James Boggs of Detroit, Ivanhoe Donaldson of SNCC, and two guests from the Soviet Union, Timor Timofeer and Yuri Zamoskin.

How the Socialist on the street, the rabble-rousing demonstrator, the old-time "third-floor-back" type Marxist rationalizes the \$12.50 a head candlelight dinner the Socialist Scholars enjoyed at the Hilton is hard to say.

Sunday morning was invested in a Black Power panel session talking about burning down 20 American cities and waging "a military struggle in the streets" in 1968. Said Donaldson of SNCC, "The struggle of the Sixties isn't the ballot or having jobs -- it is a physical struggle." Boggs of Black Power is reported facing the meagre enthusiasm for revolution in America, saying "All revolutions start with a minority, from Haiti on down. I don't think over 3% of the Russians were ready for the revolution."

A leaflet was reported distributed offering a demonstration course in which techniques in crowd control were to be taught, along with defense against individual, group, horse and police attacks. The course, described as extending over seven weeks was said to be provided for "serious activists who wish to develop and participate in coordinated defense techniques for future street actions."

Perhaps the most disturbing thing about the Third Annual Conference of Socialist Scholars which attracted not less than 2000 registrants is that Monday's news carried no hint of the conference, neither in the press, nor on radio or television.

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GUERRILLA POLITICS TO BE USED TO DESTROY FREE SOCIETY -

"Don't mourn for America, ORGANIZE!" is the cry of a new syndicate planning for "the radicalization of the American people." This is the National Conference for New Politics, the strength of which is seen in the proliferation of local chapters all over the U.S., designed to control elections through incessant brainwashing propaganda demonstrations and violence. While the Annual Conference of Socialist Scholars was meeting at New York over the Labor Day week-end, the National Conference for New Politics gathered the non-scholars at Chicago. According to plans laid there, as reported by BARRON'S, the violence and burnings of 1967 will look like a Sunday School report in comparison to 1968 activity.

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AMERICAN BAPTIST SEMINARIES CALL "CONSERVATIVE" PRESIDENTS -

The Berkeley Baptist Divinity School board has chosen Dr. C. Adrian Heaton to succeed Dr. Robert J. Arnott as president. Dr. Heaton has for some years been president of California Baptist Seminary at Covina in which post he is continuing. His election has been thought by some to be a board effort to overcome bad publicity Berkeley received when Northern California ABC pastors protested ultra-liberal teaching, under Arnott. Heaton is the son of Dr. Charles Heaton, one of the fundamentalist Baptist leaders of the early days of the Fundamental Baptist Fellowship, and he is a graduate of Wheaton College and Northern Baptist Seminary, and a former faculty member at Eastern. That he is not so conservative as some may suppose, and surely no fundamentalist, was exposed in a press conference reported by the San Francisco CHRONICLE (10/11/67), when Heaton told reporters, "I want to hear voices that disagree with me. ...Our church (ABC) has both liberals and conservatives...I do not believe in rigid views of Scripture which discards Biblical criticism..." In addition to his conservative schooling, Dr. Heaton studied at the notably liberal University of Chicago and Garrett Biblical Institute.

Across the nation at Philadelphia, the board of Eastern Seminary has chosen Dr. J. Lester Harnish for the next president both of the college and the seminary. Dr. Harnish is an alumnus of Wheaton and of Eastern, and is an enigma to many who have known him and watched him closely. He is a pre-tribulational premillennialist, and an evangelistic pastor who has had considerable success, but he has consistently followed

the line of the inclusive policy. In the earliest CBA days he was a member of the Committee of Fifteen, but drew back from conservatism aimed toward separatism. By 1965 he was so completely identified with the inclusivism of the ABC, that his many years of service in various positions brought him to the presidency of the Convention. At Portland, Oregon, the city of his latest pastorate, Dr. Harnish was slated to serve in 1968 as general chairman for the Greater Portland Council of Churches in the Pacific Northwest Billy Graham Crusade. In 1964, as reported by the Portland REPORTER (3/25/64), Dr. Harnish as a Rotarian moderated a discussion of ecumenicity among a Rabbi, a Roman Catholic and a former president of the ABC. At that time he was said to have expressed considerable optimism about ecumenical progress, commenting, "In the future, in some way we do not understand now, we will be one."

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ARE PLYMOUTH BRETHREN IN THE APOSTASY TOO? -

A quotation in the Bible Society RECORD (July-August) hints that the softening effects of apostatizing ecumenism are reflected among the Plymouth Brethren. In comment on the move toward a Bible common to Roman Catholics and Protestants, Paul F. Loizeaux is quoted saying: "This new opportunity of reaching four or five million more people without the opposition previously experienced is believed to be a God-opened door. It may be misinterpreted by some as a betrayal and a compromise, but I do not believe such fears are warranted. Yet the devoted and self-effacing leaders in the Bible Societies, whose vision and faith have made this expansion possible, need our prayers for wisdom, as well as our practical support."

It must be remembered that the point of departure from Bible truth upon which such a common text will be developed will be the RSV concepts. This means that unless the Roman Catholics can be counted upon to push for conservative constructions (a very dubious hope), the new common Bible will be more liberal than the RSV.

How disturbing to find the name of Loizeaux connected approvingly with such a venture!

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DOCTORS IN ALCHOLIC STUDIES CAN'T SEE FOREST -

Inability to see the forest on account of the trees seems to be a problem with certain public health officials making alcohol studies. Dr. Robert Straus of the University of Kentucky is quoted recently in a Washington dateline report of the National Center for Prevention and Control of Alcoholism saying that the young people least likely to become alcoholics are those exposed to alcohol at an early age. Without any more study than that involved in recollection of observations, the Fundamental Baptist pastor can inform the world on the contrary that those least likely to become alcoholics are those who are never exposed to alcohol.

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JEWISH-CHRISTIAN ECUMENISM POSSIBLE IF CHRISTIANS WILL QUIT EVANGELIZING JEWS -

Rabbi John J. Zuckor, Ph.D, distinguished Jewish leader of San Leandro, writes a monthly column in the CATHOLIC VOICE. Dr. G. A. Weniger's BLU-PRINT calls to our attention that on July 26, 1967, Rabbi Zuckor had some mighty plain words about ecumenicalism as it relates to the Jews. After pointing out that Catholics and Protestants have certain things in common he said, "But Jews cannot worship in a Christian way. They would have to cease being Jews were they to concur doctrinally with Christian

faith. Though Christians and Jews share in traditions both important and precious to them, their bond is historical rather than theological...The fundamental division between Christianity and Judaism is over the figure and meaning of Jesus. It is a gap which cannot be bridged. Ecumenicity between Catholics and Protestants can and perhaps should include the nurturing of unity of Christendom, though in the future. But ecumenicity between Christian and Jew is possible only if neither one hopes for and aims at a fusion of Jewish and Christian faith...It must be understood by Jews and Christians alike that a true spirit of ecumenicity cannot evolve as long as adherents of different religions look at one another as possible targets of conversion...Whether Christianity can give up the hope that all mankind will eventually accept Jesus as saviour, I do not know. But it appears as a necessary condition for true ecumenicity. It would mean that other religions, including Judaism, would be seen as equals."

Dr. Weniger points out that the Word of God gives the words of Peter as he concluded his famous sermon on the Day of Pentecost: "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). Paul is quoted in Acts 13:38-39, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Readers will recall that the Vatican has already agreed to a cessation of Roman Missions to Jews, whereas we know of little genuine evangelism of Jews under the WCC umbrella, so if the Rabbi could plow the independents under, he would have what he demands.

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NEW ACCREDITING ASSOCIATION SEES MILITARY CHAPLAINCY QUALIFICATION -

The new American Association of Christian Schools of Higher Learning, by connection with the Associated Gospel Churches, and through the able leadership and many contacts of Dr. W.O.H. Garman, president, has been given high hope of enjoying a regular channel of qualification for the military chaplaincy of men of adequate training and ability. This has long been a problem because the majority of Bible-believing ministers do not study in the schools bracketed by the American Association of Theological Schools. Included in the Associated Gospel Churches are the American Baptist Association, Southwide Baptist Fellowship, the Anglican Orthodox Church, Independent Lutheran Churches and Independent Baptist Churches. Dr. R. V. Clearwaters is vice-president of the AACSOHL.

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PRESBYTERIANS KEEP YOUTH UP-TO-DATE IN FALSE DOCTRINE -

Lest fundamental Baptists become too ingrained in finding fault with each other, an occasional look should be given the large old denominations where great numbers are being educated in false doctrine and increasing apostasy. Many are neighbors and relatives of Bible-believing Baptists, some of whom may be rescued by faithful witnessing and timely information.

From COUNSEL (April-June), published by the Board of Christian Education of the United Presbyterian Church, we quote the following excerpts taken from a unit on Baptism: "Baptism is for the forgiveness of sins; it is the entrance into new life (life in Christ) and marks the beginning of our ministry in Christ's name"... "the Sacrament was instituted by Jesus Christ"... "you will want junior highs to be aware that our baptism is ordination into the ministry of Christ and his church."

No wonder Presbyterians needed a new confession!

KALLAND EXPANDS HIS DOCTRINE OF HEAVEN AND HELL -

In our September - October issue we quoted TIME (5/19/67) citing Dr. Lloyd Kalland of Gordon Divinity School saying, "Hell is estrangement, isolation, despair" while "Heaven is cordial, honest, loving relationships." In ETERNITY (8/67) Dr. Kalland expands his view. Categorically he states that the Scriptures "declare heaven and hell to be eternal destinies where people will find full realization of their heart's desire;" also that "hell is a place of conscious torment." He subjectifies hell's fire, however, saying "Hell fire will rage within man. This is his torment;" also that "the selfish will reap desolation in complete isolation. It may well be that God's judgment will add no exterior flame to this anguishing fire of the soul." He speaks of the terms of Scripture as symbolism and imagery, and speaks of heaven saying, "Those in whom Christ dwells will find total realization, not in walking upon glassy streets and beholding colorful gems, but rather in peaceful, loving relationships with other persons and in adoring the Triune God."

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ALINSKY CRITICIZED BY CHRISTIAN CENTURY -

An item criticizing Saul Alinsky and his methods appeared, surprisingly in CHRISTIAN CENTURY (7/5/67) labelling the Alinsky program as "a highly dubious nostrum." Commenting on the hypnotic effect Alinsky has on a segment of the clergy, the CENTURY says, we "resolutely refuse to gulp and swallow." Specifically the article takes Alinsky to task for telling a meeting of clergy at Episcopal Theological Seminary, Cambridge, Mass., "You've got to get away from this reconciliation jazz." Again, surprisingly, the CENTURY says "it is impossible to follow both Jesus Christ and Saul Alinsky."

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WATCH FOR ANTI-NOMIAN ECUMENISM -

According to columnist George W. Cornell writing from New York, an unofficial and uncharted ecumenical movement is arising spontaneously. Cutting across denominational lines, this is drawing from both Roman and Protestant circles, including pastors, laymen, nuns and priests. Called variously, "secular ecumenism", "private ecumenism", "anonymous ecumenism" or "rebellious ecumenism", the interest seems to be in non-institutional religion with "social concern", and the motivation is said to stem from impatience with results of the Second Vatican Council and the WCC ecumenical efforts. Observers opine that an intense desire for reality is basic to the movement, which is almost entirely one of young people.

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LUTHER MADE MARXIST IN NEW BOOK -

A new biography of Luther appearing in East Germany as part of the 450th anniversary of the Reformation reportedly represents the Reformer as revolting against the economic demands of Rome, viewed as a church dedicated to amassing money. Without denying Luther's interest to have been in religious goals, the author is said to see the theologian's field as too narrow for the changes initiated among the middle-class who were led to oppose the Roman power structure.

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MISSOURI SYNOD APOSTASY DOCUMENTED BY LUTHERAN LAYMAN -

In a published message titled "A Layman's Concern About His Church", Marcus R. Braun has documented five points of Missouri Synod apostasy: (1) the question of errancy in the inspiration of Scripture; (2) the virgin birth; (3) evolution; (4) the immortality of the soul; and (5) the bodily resurrection of Christ. Named participants in the apostasy include Dr. Martin Scharlemann, Dr. Arthur C. Piepkorn, Dr. Richard J. Gotsch, Prof. Albert E. Glock, Dr. Gilbert Thiele and others. Among quotes is the following from a college biology by Dr. Karl Krekeler and Dr. William Bloom: "...the mass and detail of this evidence and consistency of the various types of evidence present such an overwhelming argument for evolution that it can not be discounted." The complete paper is available from Mr. Braun at 1129 West 41 Street, Kansas City, Missouri, 64111.

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INUENDO STILL USED TO TRY TO FOOL PEOPLE -

In our May - June issue we reported briefly on Biola and sparked an innuendo. We used a direct documented quote from Biola's own report to the Western Association of Schools and Colleges in which they reported that the policy of having the faculty sign the doctrinal statement at the beginning of the school year had been discontinued.

A reader wrote the school to inquire about this and shared the reply he received with us. His reply came from Biola's academic vice-president, J.R. Chase. Mr. Chase thanked the inquirer for his letter and then proceeded with the innuendo saying, "Many individuals who find fault with us never take the time to see whether or not there is merit for disagreement." We assume he meant to include the INFORMATION BULLETIN.

However, our criticism was based upon the exact text of Biola's own report, not upon an interpretation of it. We know of no way of asking Biola whether their report was accurate, complete and honest without being insulting.

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BOOKS

A DEFENSE OF BIBLICAL INFALLIBILITY, by Clark H. Pinnock (Presbyterian and Reformed Publishing Company, Philadelphia, 1967, 32p., \$.75 paper).

Here is a monograph for the serious student of the subject of Biblical Inspiration, interestingly written, and bargain priced. The author, who holds that "Infallibility is a necessary, not merely an optional, inference from the Biblical teaching about inspiration" is Associate Professor of Theology at New Orleans Baptist Theological Seminary. His treatment is teeming with pithy utterances which provoke the believing reader's involuntary response "of course", if not "why didn't I think of that?" Challenging the contemporary subjectivist view, Dr. Pinnock states that the new view of revelation and truth not only represents a rejection of every brand of classical theology, but also is unable to align itself with any current in the stream of historical theology. This is because "it is a mentality that will not respect the teaching of Scripture at its face value." In response to the critics' oft-repeated truism that no one has ever seen the infallible originals, this author says, "no one has ever seen the fallible originals either." Rebuking the modern mood, he says, "Theology has retreated from the plain sense of the text into the subjective wastes of speculation."

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THE NEW COMPACT BIBLE DICTIONARY, edited by T. Alton Bryant (Zondervan Publ. House, Grand Rapids, Michigan, 1967, 640p., \$3.95).

Mixed feelings greet this new dictionary. It is handy in size, strongly bound, adequately illustrated, printed on paper chosen with durability in mind, and accompanied by the most readable black-and-white maps to be found. Strangely, the editor is not identified, nor are the contributors named. A sampling of the subject matter reveals it to be good on such areas as the covenants, suggesting a measure of dispensational discipline. However, there is strong evidence of pressure from contemporary semantics with the influence of ecclesiastical language far above that of the Biblical. This is evidenced variously as in calling the resurrection "the Easter miracle," and in many references to "the Church's theology." Theological rather than Biblical concepts show themselves in the backgrounds of some of the writers, as in that of the author of the item on baptism where some surprising errors appear. Another example is reference to the "Old Testament Church" which the writer says the saving work of Christ "reconstituted as the New." Comparison of articles reveals a measure of dualism, if not confusion, in concepts; for example, in the article on the Lord's Supper, the treatment is carefully confined to Scripture with no attachment of inference connecting the Supper to the churches; whereas, in an article on Sacraments, the statement is made that "The Reformers saw in the New Testament sacraments three distinguishing marks..."; allowance of "only two" sacraments is made, and they are identified; but the reader is not instructed as to similarities or differences in the concepts represented by the terms ordinance and sacrament. An unfortunate misprint in the item on Millennium makes the blessed hope to be "immanent."

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PREMILLENNIALISTS AND THEIR CRITICS by Chester E. Tulga (Baptist Sunday School Committee of the American Baptist Association, 214 East Broad Street, Texarkana, Ark.-Tex., 1967, 79p., \$.50 paper).

This excellent little book appeared in 1961 under copyright of Eastern Baptist Institute, but has now been reassigned for a new edition. In six chapters, the author presents the popular criticisms of premillennialism, with their answers. Largely, he uses documented quotations for both the attack and the reply. More often than might be thought possible, he permits quotations from opponents of premillennialism to serve in letting the writers oppose themselves, thereby evaporating their arguments.

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An Appraisal of
THE NEW SCOFIELD REFERENCE BIBLE
by Robert G. Delnay, Th.D.

From school days, two remarks on the Scofield Reference Bible lodge most deeply in this reviewer's memory. One came from a teacher who was presenting a copy to another teacher. He handed over the book and with a smile stated that the best thing about the Scofield Bible was the Bible. Both faculty and students joined in laughter. The second remark came from A. J. McClain, who said in substance that in his opinion the Scofield Reference Bible had done more to save Christianity from modernism than any other one influence. Probably this remark came years before Dr. McClain was selected for the revision committee.

The old Scofield has a large following. It is a familiar, old edition, widely available in a variety of sizes and covers, easily read, and in a binding that sometimes lasts at least a couple of years. The person who buys a fresh Scofield happily finds the verses right on that part of the page where they were in his old Bible. It had its faults, however, even its friends concede this.

Now a new edition of the Scofield has appeared, and it is likely to cause controversy among fundamentalists for years to come. The new edition corrects some old errors and commits some fresh ones of its own. For example, the editors have corrected and improved the famous "all agree" footnote on Ezekiel 38:2. They have tidied the work by omitting the marginal titbit on Matthew 10:19.

At other points the new edition does badly. Probably the most glaring example is the note on baptism (Acts 8:12), which contains such words as, "...one of two sacraments—the other being the Lord's Supper. Since early in the Church's history three different modes of baptism have been used: aspersion (sprinkling); affusion (pouring); and immersion (dipping)." Many will object to the strong emphasis on the "true" church as opposed to the local church. The new edition essentially follows Scofield's rather ambiguous notes on Genesis 1, seeming to admit the possibilities of fiat creation, gap theory and long day theory as all roughly equal.

The changes in the text itself will probably cause further objections. Whenever the editors felt that the word in the King James was obsolete beyond understanding, they changed the reading and showed the change by setting it off between vertical lines. The quality of the changes may or may not be to each reader's taste. The reviewer has liked what he has seen; a friend, who has been reading in the Old Testament has not liked the changes he has found. The changes should be no problem to those who use the new edition as a study Bible, but congregational reading is another matter. The person who carries it to church will probably do best in public reading, when his memory of the King James fails, to observe a moment of silence for the vertical lines.

On the other hand, the new edition has several excellences. The notes are in the main valuable, of a high quality, and more numerous than before. The print is readable and the format clear. The maps appear to be a distinct improvement over the old edition's. Many additional cross references are given, making it necessary to put the New Testament references in two columns, one down each side of the page.

The new Scofield will probably draw fire from various quarters, but this reviewer would guess that most of the critics will soon be selling it in their own churches and bookstores. Use in their services may take a little longer.

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